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Rev. R. Kooistra
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CALVINIST CONTACT
34TH YEAR OF PUBLICATION, No. 1654 AUGUST 4, 1978

# Contact Canada '78: A concrete experience

*La Citadelle, Quebec City.*
*Left to right; Henry Geldhof, Leah Van Zyderveld, Marilyn Spronk, Edith Den ohen. Guide explaining the fortification's double ditching system.*

**by Corjan Buma**

*Mr. Buma was one of 66 students to travel across Canada in June.*

In 12 years of education a student often wonders how much of what his teachers say is real. Subjects like Canadian history, social problems, the economy and the government make sense to the experienced teacher because they deal more directly with him; students generally must take the teacher's word for it and hope to experience things after high school. Canada's Western young people commonly have false notions about Eastern Canada along these lines.

With this in mind 66 students and 6 chaperones set out from Edmonton Christian High School on June 6 for a three week trip to the mystical lands of Ontario and Quebec. Their trip, known as Contact Canada '78, was to help the students grow by dispelling myths about Eastern Canada, by beginning to appreciate its people, and by seeing more of Creation's infinite variety. Indeed, as students, we were to "contact Canada" to see what nation it is that we live and work in.

To gain an understanding of Canada through its history, culture and people the Contact Canada group went through a variety of mines, galleries, historical landmarks, and parliamentary buildings. This gave us an idea of how Canadians, both today and in the last two centuries, lived and worked. In the different factories the work, the working conditions, the wages all serve to mould people's ideas about work (and life in general). For many people work was seen to be an integral part of their fundamental life views.

Numerous historical landmarks were visited: Old Fort William, La Citadelle, Fort Henry, Old Quebec and Upper Canada Village. Such places evoked in the students a strong sense of the lively and important Canadian history in visual terms. It helped us, as young Canadians to see where we fit in to Canadian history.

Getting to know Eastern Canadians came in different ways. The first was by daily interaction in stores and on tours. Second, after attending church as a group Sunday morning we broke into smaller groups to go home with different families and there became aware of some of the concerns and the lifestyles of the Easterners.

Travelling through the East we found that the hospitality of the Eastern people was unbounded. In many places a Ladies Aid catered meals in a brief stopover, not knowing any of the Contact Canada members, often having to get up before 6 A.M. to prepare food and wash dishes for 72 people. Similar warmth was shown in Sherbrooke (Quebec) where one lady, Mrs. Jeannine Lafreniere, gave an extensive tour, much information and a very warm welcome. The Sherbrooke reception typified many Eastern welcomes, a highlight being a huge cake from the city itself.

In the Contact Canada group itself there was also much growth. By living and adventuring with 71 other people for 3 weeks, individuals learned to appreciate fellow students and chaperones. By sharing in duties and evening devotions a certain oneness developed that comes only from all members working under and for a common purpose. That is what makes duties more than chores and makes devotions a very meaningful way to sum up what has happened in each day.

A trip such as Contact Canada '78 is certainly an excellent way to begin to appreciate the land in which we live and its people. Familiarity with Canada is gained which makes the vast nation a bit smaller and brings its Eastern and Western members closer together. Further, it serves as an exceptional way to end 12 years of education: first, by making concrete all that has been learned in those 12 years, and second, by providing a rich and enjoyable experience with all the people with whom an individual has gone through school.

Finally, in a sermon heard in Thunder Bay, the minister, Mr. Weaver, observed, "The energy of youth must be harnessed for the Kingdom." The Contact Canada trip gave young people the opportunity . . . . indeed, the *desire* to practice among Christians what 18 years of directions by parents, school and church have stressed. We willingly submitted, and still submit, to such a harness. We have gained a bit more directing, so that, leaving school, we are much more prepared to face people for whom we must shine as lights.

## focus

**Joint adult curriculum**

WINNIPEG (CCP) — Helmut Harder, educator and theologian, has accepted a two-year assignment as executive director of a youth-adult curriculum project sponsored by five Mennonite and Brethren denominations.

Building on the experience of The Foundation Series for children, the project is to provide a church curriculum for high school youth and a three or four year "core curriculum" for adults. Materials are scheduled to become available by September of 1981.

Interest in a new adult and youth curriculum has emerged, in part, from the concern of whether believers' churches, with an emphasis on discipleship and adult conversion and commitment, should invest a half million dollars on childrens' curriculum.

There is also a general concern that the curriculum focus on the unique aspects of the Anabaptist-believers' church tradition and understanding of the Bible. This is not to be simply another protestant or evangelical curriculum.

## NIV pre-publication sales top 800,000 copies

Due to increased pre-publication sales, Zondervan Bible Publishers of The Zondervan Corporation announces it will have an initial press run of over one million copies of the Holy Bible, New International Version.

On July 6, pre-publication sales topped the 800,000 mark, according to Zondervan's executive Vice-president of sales, Ronald N. Haynes. "We anticipate a projected pre-publication sales figure in the 1,000,000-copy range, now," reports Mr. Haynes, "which is a tribute to exceptional quality of this modern translation."

In anticipation of these sales, N. David Hill, Bible Division Manager, has announced the initial press run has now been set at 1,100,000 copies.

The New International Version Bible, scheduled for publication release on October 17, offers a contemporary translation of the Holy Scriptures taken from the original texts by more than 100 Bible scholars representing the major protestant denominations throughout the English-speaking world.

The New Testament from the New International Version has been published since October, 1973 and has been the subject of enormous interest and exceptional reviews from laymen, clergymen and scholars alike. Already positive comments are being received relative to the publication this October of the entire Bible in the New International Version.

## inside

Growth in the Lord ..... 2
Letters ..... 3
Church page ..... 4
Politics ..... 6
Dutch Section ..... 7
Classified ..... 11
Events ..... 15
Books ..... 16

Evangelism Explosion **Next week**

# VIEWPOINT

## Meditating on the Word of God

by Keith Knight

What are the great doctrinal issues the church faces? Writing just before the turn of the century, Dr. James Orr, in his book *The Progress of Dogma*, thought that eschatology (the doctrine of the last things) would be the unique doctrinal problem for modern Christians. Though eschatology is a much debated topic among evangelicals, it is not the key problem today.

Sure, many books on the signs of the times and the second coming of Christ are coming off the press. Evangelical fellowships and churches have even split over the question whether Christ is going to return before or after the great tribulation.

I am convinced that the nature and authority of Scripture will be a matter of much study and debate for years to come. Dr. Lindsell's book *The Battle for the Bible* and the symposium *God's Inerrant Word*, edited by John Warwick Montgomery, are but a few of the many titles on the book market today.

Books on the nature and authority of Scripture must be written. They are needed to clarify and uphold the historic Christian position on Scripture. The attacks on Scripture must be opposed. But I wonder whether or not we become so absorbed with reading books about the Bible that we have no time to study the Bible. Can we become so uptight in defending Scripture that we have no time to meditate on it?

I fear that the Word of God can become an object of debate instead of a searcher of hearts. Isn't it easier to talk about the Bible than to let the Bible speak to us? Why is it that God's Word can become a mere jungle of words that has little meaning for us? Our familiarity with the Holy One can breed indifference. Perhaps we are too busy to study and pray through Scripture. Or we go through Bible reading sessions like we do with the morning paper. We read the headlines but don't take the time to digest the fine print.

Serious Bible study takes time and effort. When a man reads the Bible in the morning and starts thinking about his shop or the business letter he must write, he has already cut himself off from the opportunity to dialogue with the living God. God simply does not pay attention to half-hearted devotions. God is not a troublesome guest who needs some attention certain times of the day. All I am saying is, the Word of God is demanding. It demands our interest, attention and a period of our time each day.

As Christians, we must develop the art of quiet meditation on the Word. Our spiritual fathers spoke of meditation on Scriptures and testified of its benefits. Meditation is the work of the mind.

Is Scripture always "uplifting"? Are our devotions always in the form of an "inspirational quiet time"? Does it always make us happy? It depends on what we mean. When the Word of God speaks to us, we may not always like what it says to us. When God takes hold of a man, he must die first to himself before he can become a new person. As I mirror myself in Scripture, I see my failures and sins, and I must repent.

The Bible is not only a hammer that smashes, but also a powerful medicine for the wounded soul. When we are burdened by the cares and worries of life, the Word of God is a rich source of encouragement. "Wait on the Lord, be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." That is what the Psalmist wrote in Psalm 27:14.

Take time to hear what God has to say. He doesn't speak to us just in our moments of spiritual exhilaration. We don't have to wait for our dreams or vision to discover what God wants for our lives. He comes to us through the Bible. Wait upon the Lord.

# NEWSVIEWS

FROM THE PUBLISHER

## Thank you for giving

Letters of encouragement from you as readers of Calvinist Contact are always appreciated. We appreciate both your words of praise and your criticisms. It helps us to continue to improve and re-form the content and the appearance of the paper.

We have also been getting a regular flow of donations lately, a few dollars here and there as tokens of appreciation for the paper. We, of course, welcome that and those extra gifts make it possible for us to continue to improve the paper.

In a few weeks Calvinist Contact will start her 35th year of publication. She will then have gone through 34 years of printing and publishing and she will have come into some of your mailboxes more than 1,600 times. As you know, Calvinist Contact has always been a private business. It was kept alive as the result of generous donations and investments by individuals during its early life.

It was born as the Second World War ended and it was kept alive by the dedication and determination of many people from across Canada during the 1940s and 1950s. But after a lot of perspiration, it began to show some promise and it began to pay for itself. It became a "business" but one that was carried out lovingly and sincerely.

Today, in 1978, we are heirs of the faithfulness of our fathers. We have taken over from those who dedicated so much time and personal investment over the years. Calvinist Contact is still the major part of our publishing effort. It is still a private business as it was during all those years and, with rising costs in the publishing field, the paper is just able to pay for itself.

And so we go forward, with a vision to publish for at least another 34 years, God willing. Such a hope and such a dream will need God's blessing and it will also need your prayerful support.

Calvinist Contact is *your* paper. It depends on your enthusiastic support to keep it going. It also needs your participation by way of letters to the editor, articles, praise and criticism.

To those Canadians who saw the vision in the 1940s and to those men and women who dedicated themselves to the cause of Calvinist Contact during its formative years, we can all say "thank you". To those of you who have given an extra dollar or more out of appreciation during these past 34 years, we can all say "thank you".

The dedicated staff at Calvinist Contact—there are seven altogether—has appreciated the constructive criticisms and the applause. Their determination to provide you with a good paper each week and to make sure that you receive it through the mail on time shows their dedication.

Thank you to thousands of readers and to those more closely associated with Calvinist Contact for giving of your prayers, your pennies and your praise.

## Growth in the Lord

by Dr. Jack Fennema

**The reconciliation of the child with God**

A child does not "suddenly" reach the age of accountability. He or she grows in insight from earliest childhood and is called to respond to the same degree that he or she has gained insight into the truth (Luke 2:40). Presumably, a ten-year old can be expected to respond in a more mature manner than a five-year-old. This growth-in-insight, commitment, and response increases each year until such a time that the child reaches his or her "age of understanding and accountability."

This age is reached when the pieces of the pattern or big picture fit together or seem to make sense—when there is the "unity of the faith and of the knowledge of the Son of God (Ephesians 4:11-16)." It is a time for a personal, total, and public acknowledgement of Jesus as Savior and Lord. It is both a culmination and a commencement point of "nurturing in the Lord."

Such a heart-felt response is, of course, dependent on the Holy Spirit. Teachers can serve as instruments to prepare for such an activity, but it is the Holy Spirit who provides the actual spark of desire and the power to respond. Such a response is evidenced by the fruit of the Spirit spoken of in Galatians 5:22-25: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit."

The spirit-filled life should be much in evidence within Christian schools. It is something, however, which must be continually sought after.

Education that is Christian seeks to equip the child with the "whole armour of God" so that he can fight effectively within the battles between the forces of our Lord and the forces of Satan. The war, indeed, has already been won through the death and resurrection of Jesus, but the battles continue to rage.

This armour is described in Ephesians 6:10-18: "Be strong in the Lord and in the strength of his might. Put on the whole armour of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand.

"Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; besides all these, take the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray at all times in the Spirit, with all prayer and supplication."

Education that is Christian prepares God's children for spiritual warfare against the antithesis that is existent in this world. The Christian school does not serve as a "city of refuge" within which Christians hide from a world presumably controlled by Satan. Rather, the Christian school serves as "bootcamp" to train soldiers of the King, the One who remains Sovereign Lord of his creation. Children and young people are to be active within the world in which God has placed them, doing tasks which God has given them.

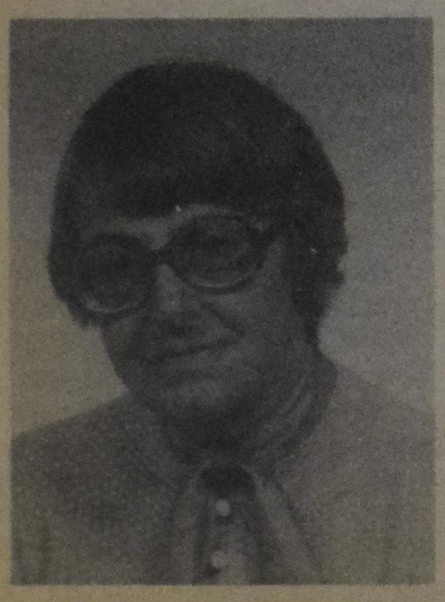
1 Peter 2;9 states it well: "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

# LETTERS

## Editorial Council expands with two new members

At the last meeting of the Editorial Council of Calvinist Contact, two new members joined the ranks of "editorial watchdog". With the resignation last fall of Dr. Louis Praamsma because of his time-consuming work in writing a book, the Council reviewed its membership and decided to add a layperson and a minister from a Reformed denomination.

Mrs. Ineke Parlevliet of Niagara Falls, Ont. and Rev. John Drost of Cambridge, Ont. accepted the invitation to sit on the Editorial Council.

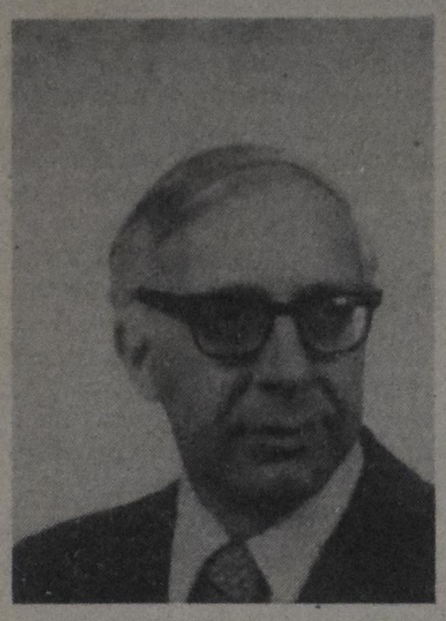


Mrs. Parlevliet is known for her writing abilities through the annual Christmas stories in Calvinist Contact and as co-editor of The Christian Woman which stopped publication a few years ago.

She has spent a great deal of time in social work both in Holland and in Canada. She worked for the Red Cross in various parts of Holland and was employed by Sociale Zaken (Department of Welfare) in Arnhem. She later joined the Children's Aid Society of Lincoln County in Niagara Falls and presently lists her occupation as "housewife". Mrs. Parlevliet is a member of the education committee of the Federation of Christian Reformed Women and involved in the local Pro-life movement.

Rev. John P. Drost is a minister in the Reformed church and is presently director of Camp Shalom in Cambridge, Ont. He was born and raised in Holland where he trained as a forester following high school graduation. He came to Canada in 1952. He worked in various capacities until he felt called to the ministry in 1955.

As a member of the Reformed Church in America at that time he attended Hope College in Holland, Mich. and



New Brunswick Theological Seminary in New Brunswick, New Jersey. He completed his studies in 1960 and served three churches of the Reformed Church in Canada: Lethbridge, Alta., Montreal, Que., and Wainfleet, Ont.

In 1976 Rev. Drost received a call to become the resident pastor/director of Camp Shalom in Cambridge, Ont. Camp Shalom is a camping, retreat and training centre for Classis Ontario, Reformed Church in America.

Both Mrs. Parlevliet and Rev. Drost were formally welcomed into the Editorial Council by its president, Rev. Jacob Geuzebroek.

## Church services for the deaf in Chicago

Dear Sir:

I was reading the June 23, 1978 issue of Calvinist Contact today and noted the letter from Mrs. C.M. Sneep, Chatham, Ont. regarding "Sign language communicates the Word!" Her letter and concern, interests and pleases us here in the greater Chicago community because we have a regular ministry in sign language to the deaf at every worship service, and also at special events, such as graduation, films, discussions, and other church related meetings which interest deaf as well as hearing persons.

Ebenezer Christian Reformed Church, Berwyn, Illinois, began a ministry to the deaf in March 1976 with a special training course taught by Wayne Vick of Murfreesboro, Tennessee. He instructed fifty-five persons each evening for two weeks and prepared several from the congregation so that they could assume the sign language work of interpreting the worship services (Scripture reading, prayers, songs, and sermons) to the deaf in American Sign Language after Vick returned to his home.

Today visitors from many places attend our church, both hearing and deaf, since the young women who interpret the Word have become highly skilled in this difficult but not impossible form of communication. Sandy Vander Dyke, Mrs. Glen (Patricia) De Vries, and Marilyn Riha regularly interpret the worship to the deaf, and also teach a weekly class to others in the church and community who desire to learn to use sign language and work with deaf persons. Our interpreters work as volunteers both in the Sunday services and in teaching the classes offering their energy as a service to the Lord and His people.

The deaf who attend Ebenezer church are seated together near the front of the auditorium facing the pulpit with the interpreter standing with her back to the organ console, facing the congregation. We have advertised this ministry in the Banner, local newspapers, and by way of radio. We are ready to advise others from Canada and the United States if they would like to begin a similar ministry in sign language for deaf persons.

Rev. Esler Shuart
1300 S. Harvey Ave.
Berwyn, Ill. 60402

## Burial preferred

Dear Sir:

Letters have been written favoring cremation. The "why" has me all confused: To save land such as in our native country, Holland, and in overpopulated countries as India and China? If so, from a rational viewpoint I could see the benefit, or usefulness, of cremation.

We live in a very instant age. Does the quick disposal of a human body appeal to us so much more than a gradual deterioration in a grave? Is cremation a lot cheaper than a casket and a funeral home procedure?

Personally, I favour burial. The many accounts of burial in the Bible are not vain, wasted words of our God. Two verses which speak very clearly to me are: Genesis 3:19- "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return."

I interpret that as: "Thy will for my body." Ecclesiastes 12:7- "Then shall the dust return to the earth as it was, and the spirit shall return unto God, who gave it." "Whatever things were written aforetime were written for our learning," says Paul. Burial not an exception, I add.

Peter Tensen
Grimsby, Ont.

## Canadian Council's executive secretary is installed

Rev. Arie Van Eek officially began his work as executive secretary of the Council of Christian Reformed Churches in Canada on Thursday morning, July 13. The night before, he was installed as associate pastor of the Burlington (Bethel) church and as the Council's first executive secretary.

It was an historic moment for the Christian Reformed Church. Rev. Van Eek is the first man to head the Council which will serve the 170 churches and 10 classes within Canada.

The installation service was held in Hamilton (Immanuel) church and was attended by a small crowd, most of them representing various churches and classes throughout Ontario.

Rev. J.G. Groen of the Burlington church led the service of installation. Rev. John Van Harmelen, retired minister and the stated clerk of the Council, read the form for the installation for ministers in extraordinary service. Rev. Bastiaan Nederlof, Immanuel church minister, formally addressed Rev. Van Eek and the congregation, and Dr. Remkes Kooistra, president of the Council's government relations committee, led in the prayer.

Rev. Van Eek, in his inaugural sermon, tied in readings from Isaiah 42 and Colossians 1 with the role of the Christian Reformed Church in Canadian society. He noted that the creation of the Council 10 years ago was not a move to divide the denomination in two with separate groups in Canada and the United States.

He noted that the Council will not be involved in the usual church functions of preaching and discipline but that it will be involved in "confessing the Lord Jesus Christ in the world".

As executive secretary of the Council, Rev. Van Eek will be involved in official contact with various levels of government, public relations, work with the Armed Forces, maintain contact with other denominations, look at social issues and be engaged in national evangelism. All of the work by the various Council committees is being carried out on a part-time basis by persons who already have other full-time work. As a result, Rev. Van Eek will co-ordinate some of the efforts and organize research and writing.

He points out that it will be a lonely job but one in which he will require a great deal of assistance. Rev. Van Eek will not become the spokesman for the Christian Reformed churches in Canada. He will merely serve the various Council committees and help them in carrying out their work.

"There are about 170 churches in Canada with 10 classes and they don't relate to each other, they don't know what is going on in the next classis or province."

Greetings were extended by Rev. Van Harmelen on behalf of the Council, Dr. Kooistra on behalf of the government relations committee out of which the need for an executive secretary was born, Rev. Guy Corvers who represented Classis Quinte, Rev. John Jongsma who represented Classis Hamilton, and Rev. Andrew Kuyvenhoven who represented Classis Toronto. Delegates from other parts of Ontario also attended.

Rev. Van Eek was formerly minister in Winnipeg, Man. before being selected to his new post at the meeting of the Council of Christian Reformed Churches in Canada in November, 1977. Rev. Van Eek lives in Waterdown, Ont. near Hamilton from where he will perform the work.

**CALVINIST CONTACT**
99 Niagara Street
St. Catharines, Ont. L2R 4L3
Phone (416) 682-5614

Editor and Publisher — Keith Knight
General Manager — Harry deVries
Accounting — Anje Buma
Advertising — Helen VanDostveen
Circulation — Jenny Tigchelaar
Layout — Anna de Vries
Typesetting — Jocelyn Langendoen

Editorial Council
Rev. J. Geuzebroek, President; Rev. J. Van Harmelen, Secretary; Dr. R. Kooistra, Mrs. I. Parlevliet, Rev. John Drost

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# CHURCH PAGE

## A new congregation formed in Port Perry

On Sunday, July 16, 1978 the Christian Reformed Church of Port Perry, Ont. was organized with 39 families and a few single persons, consisting of 85 communicant members and 82 baptized members.

Rev. F.F. Baker of Whitby chaired the meeting on Saturday, July 15 for the election of four elders and two deacons from a nomination made up by the consistory of the Hebron CRC of Whitby. On the next Sunday they were installed in their respective offices during an impressive service which still lasted more than two hours.

This service was held in the United Church building, and no seat was left vacant. Rev. Baker administered the Word of God from Isaiah 61 and Ephesians 3 with the theme: Called to Proclaim! Rev. Baker stressed the fact that this new congregation wanted to strengthen the witness for the Lord in Port Perry.

The liturgy called for the rising of the new congregation to recite the principles and covenant of institution: "We, members of the Church of Jesus Christ, desirous to organize and establish a congregation of the Christian Reformed Church in the town of Port Perry, in obedience to the commandment of Christ, the Head of the Church, to be a witness unto Him at all time and in all places, sincerely declare and promise that: 1. We accept the Bible as the infallible Word of God and as based thereon the official creeds of the Christian Reformed Church: the Belgic Confession, the Heidelberg Catechism and the Canons of Dort; 2. We affirm that the affairs and government of this church shall be conducted in accordance with the Church Order of the Christian Reformed Church as adopted by the Synod of that church; 3. We covenant with the Lord and one another to maintain the worship and service of God in accordance with these principles by pledging our talent, our time and our financial means to this end. So we do, God helping us!"

During the service the ladies' choir sang and special music and song was conducted by the "Shining Lights", a group of people of the Zion CRC of Oshawa.

Greetings were brought by the Mayor of the Township of Scugog, Mr. L. Malcolm, by representatives of neighbouring churches: Lindsay, Mr. B. Kiezebrink; Bowmanville, Maranatha, Rev. G. Corvers; Rehoboth, Mr. G. Blijleven; Oshawa, Zion, Rev. P.W. De Haan; Whitby, Hebron, Mr. A. Henriks. Mr. W. Vander Meulen spoke on behalf of the Reformed Church of Whitby. Rev. G. Corvers also represented Classis Quinte and told the congregation that the new congregation was allowed to call its own pastor, and that Rev. J. Van Harmelen, a member of this congregation, was appointed as its counselor.

The consistory consists for the time being of six officebearers, Mr. G. Zekveld is president, Mr. H. DeWolde, R.R. #3 Port Perry is clerk, and Mr. D. Hoekstra is vice-all. Rev. J. Van Harmelen is the associate pastor and the Port Perry church also harbours his ministerial credential. The congregation has been asked to submit names for the new congregation to the consistory to arrive at an appropriate prefix to the general name Port Perry Christian Reformed Church.

Birthday gifts were received, $500 from the Rehoboth CRC of Bowmanville for each family from the Rehoboth Church that joined the new church; 50 Psalter Hymnals from the Hebron CRC and more will be added to it.

With thanks to the Lord the new church was started, and everybody who is involved in this new beginning seems to be greatly enthused. May the Lord bless consistory and congregation richly.

J. Van Harmelen

## PASTORAL PONDERING

### Pastor needs help from the Congregation

Nobody somehow wants to get older. The T.V. commercial speaks about "embarrassing age spots". I never quite understand why it is so embarrassing to get older, but I do know by experience that getting older brings with it embarrassing weaknesses. I must confess that somehow my memory is no longer what it used to be. As a matter of fact it happens frequently that something I have said or done the one moment, utterly disappears and just is not there anymore a few minutes later. And that means that sometimes I make promises with all and every intention of keeping them, but in the evening of the same day I cannot for the life of me remember what it was. Often I even completely forget that I did make any promise at all. So what to do about this?

First of all I want to explain it to you, so that you may know and hopefully understand, that I really do not intend to be rude or inattentive, it's just that my mind goes blank. Please forgive me for this.

Secondly, if ever I say to you: 'I will do this or that', please make sure that I have written it down somewhere. You would even do wiser in not giving me any message by word of mouth (and certainly not right after the service when my mind is still full of the sermon!), but by calling me on the phone so that I can make a note of it. Your forbearance with my weaknesses will be greatly appreciated.

**Media Sexploitation**

Recently I read a frightening book: *Media Sexploitation*, The thesis of the book is that advertizing agencies are engaged in a large scale use of subliminal techniques to attract us to their products by connecting them to sexual gratification. Subliminal techniques are designed not to register on our conscious minds, but to be perceived by our unconscious minds. They lead us to make an unconscious connection between sexual gratification and such varied objects as dresses, bathing suits, jewelry, crackers, cigarettes and liquor. These techniques include the use of subtly erotic poses, erotic symbols, and the "embedding" of words like *sex* in the advertisement sin such a way that we don't notice them.

As I thought about this, I was reminded of Phillip's translation of Romans 12:1: "Don't let this world squeeze you into its mold." And I realized how hard it is to do that. If advertisers can use our unconscious to manipulate us, what defenses do we have? For there are no known defenses against unconscious stimulation. We are helpless.

We are helpless, by ourselves. But there is a power greater than any earthly or demonic power — the power of the Holy Spirit. And that Spirit is given to every Christian; He lives in each of us. How important it is that we live in constant and conscious dependence on the Spirit's power to enable us to overcome the influence that bombard us from every side and to live lives that please God and glorify His name. Perhaps our greatest danger is to underestimate the evil forces that would squeeze us into materialistic molds of our culture.

And our strongest defense is certainly a close and living relationship with the Lord Jesus Christ so that our lives are submitted to the control of His Spirit.

F. Breisch, Calgary I

## Burlington Christian Reformed Church 25 years old

Only steps away from the front doorway and embedded in the wall, rests the latest symbolic beacon for the Burlington Christian Reformed Church of Burlington, Ont.

It's a shiny new cornerstone placed there during the 25th anniversary of the congregation which was celebrated with a silver jubilee dinner and services June 10 and 11. The cornerstone is a new symbol of 25 years of history, devotion and service for the congregation and a herald of continued growth and future.

The text on the stone is "But Thou O Lord shalt endure forever and Thy remembrance unto all generations." Ps. 102:12.

That's why more than 400 members and former members of the congregation crowded the city's Nelson High School and the church to celebrate the growth of a congregation that began June 9, 1953 with 33 families and has now grown to more than 200 families and established a daughter church.

As early as 1928, members of the reformed faith held worship services in Burlington before being absorbed into the Hamilton Christian Reformed Church a year later.

But with the post-war immigrant boom, daughter churches were established throughout the Hamilton area including the Burlington church which received the go-ahead to organize in May 1953.

On the night of the organization, Rev. Tenis Van Kooten prepared and strengthened the future members of the congregation for the building job ahead with his sermon based on the text, Matthew 16:18, "I will build My Church".

He was assisted by Rev. Garrit Andree who became the first counsellor for the new congregation. Rev. E. Kooistra took over the role and guided the congregation with his experience and wisdom as it gained its first house of worship—a chapel originally built for the Methodist Church and owned by the Port Nelson United Church.

It was purchased for $9,000 and the inaugural service was held Dec. 16, 1953. In March 1954, Rev. Adam Persenaire became the counsellor and patiently guided the congregation through its difficult growing pains. His preaching prepared the solid base of believers from which the church could grow.

Then the congregation became a calling church. On Sept. 14, 1956 the congregation had its first minister—a new minister, Rev. John Vandyk who was fresh from seminary, eager and determined.

Plans were made for the congregation to build its own house of worship and land was purchased on New Street in Burlington.

Rev. Vandyk left for Nova Scotia in Feb. 1959 but three months later, the congregation had its second minister, Rev. A. Schaafsma from Bowmanville. One of his first tasks was the sod-turning for the new building which was dedicated Dec. 18, 1959.

Rev. L. Mulder was installed as the third minister on Jan. 9, 1966 and he soon endeared himself to the members of the congregation. His innovative yet practical sermons and methods brought new experiences to the congregation.

The church was filled to overflowing and expansion had to be considered.

Rather than enlarge the church building, it was decided to form a new congregation which could also draw families from parts of Hamilton and Dundas.

On Oct. 1, 1969, the Burlington congregation became a mother church for the Aldershot (now Bethel) congregation.

Rev. Mulder received a call from Western Canada and left. In Aug. 1971, Rev. G. Ringnalda was installed as the congregation's fourth minister. But by Dec. 1976, the congregation had lost its fourth minister to Ottawa-East.

For a year and one-half the congregation was without a minister. On the eve of the anniversary events, the congregation learned Rev. J.J. Hoytema from Sarnia had accepted its call.

With the new minister in attendance, the congregation celebrated June 10 with a festive evening at which the announcement of the new cornerstone was made.

The successful evening was followed up with two services of Praise and Thanksgiving the following day.

An anniversary booklet has been printed containing a history of the church, articles by former pastors, photographs of former pastors and present members and nostalgic flashback. Write to: S.P. Runia, 1379 Christina Court, Burlington, Ont., L7P 2V8. Send $5 to receive the booklet postage-paid.

**by S.P. Runia**

## CHURCH NEWS

### CHRISTIAN REFORMED

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-to Tillsonburg, Ont., Candidate Harry Bout of Toronto, Ont.

-To Goderich, Ont., Candidate Harry Bout of Toronto, Ont.

-to Toronto (Second), Ont., Rev. John Veenstra of Toronto (Campus Minister), Ont.

**Declined**

-to Drayton, Ont., Rev. Harry Mennega of Abbotsford (Second), B.C.

**Accepted**

-to Leduc, Alta., Candidate Kenneth Baker of Edmonton, Alta.

**Classis Alta. South**

Classis Alberta South hopes to meet October 16 and 17 in Lethbridge (First), Alta. All correspondence and items must be in the hands of the clerk by September 8, 1978. Rev. Paul Stadt, clerk

**New addresses**

Rev. D.C. Los, 102 Chippewa Ave., Woodstock, Ont. N4T 1A1

Rev. John Koole, 71 First Ave., Trenton, Ont. K8V 4C2

**New clerk**

Brampton (Second), Ont.—Mr. Jack Joustra, P.O. Box 144, Brampton, Ont. L6V 2K7. (416) 459-8753.

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# AACS takes steps to meet deficit

**by Dr. Robert Vander Vennen**

*Dr. Vandervennen is executive director of the AACS.*

Coping with the financial problems of the Association for the Advancement of Christian Scholarship was uppermost in the minds of members of the AACS board of trustees as it met May 31-June 2 in Toronto. The meeting followed meetings of the Institute's Board of Curators held May 29-30.

The news facing the boards was not all bad, however. The Institute had an outstanding year in its academic programs, especially in its major all-member study of Marx and neo-Marxism. The Campus Outreach program and production and sale of academic papers were also highlights of the past academic year.

In dealing with the financial difficulties, the board identified four major causes: (1) temporary drop in rental income of about $50,000 over a year's time, (2) inflation, (3) addition of two faculty members since 1975, and (4) growth of financial aid to foreign students. At the same time they noted with thankfulness that donation support is steady and continues to grow. Yet for the first four months of 1978 the AACS ran a deficit of $20,000 per month, in addition to its $33,000 operating deficit for 1977. Clearly some drastic action was needed.

Action was taken on two fronts: to cut expenses and increase income. It was not as though these two approaches have not been used earlier, but they were attacked with new vigour. In addition to saving every penny that can be saved each day, the staff is asked to absorb salary cuts in the total amount of $14,050, in addition to having AACS matching pension payments dropped for the year.

Financial support for the Curriculum Development Centre, budgeted at $25,500 for the year, will be cut for the remaining months of the year by 25%, the same percentage salary cut that some faculty members will be taking. These decisions were very hard to make, and if the financial picture improves later in the year these cuts will be partially restored, but this action seemed needed to preserve financial responsibility. At the same time, board members pledged to contribute to AACS this year the corresponding amounts they were asking the staff and CDC to sacrifice, with the result that members of the Board of Trustees alone contributed or pledged $3,700 during that week.

To increase income, the board approved a recommendation from Marcia Hollingsworth, director of development, that a financial drive be launched to try to raise $60,000 from new donors or as amounts above individual donations of last year. About 400 persons are to be individually contacted for donations in this drive. Marcia also presented plans to request special prayer and a special offering for AACS in all Christian Reformed Churches on June 18. Efforts to rent the remaining 6,000 square feet still available in the AACS building at 229 College Street will continue, though there is still a high vacancy rate for office space in Toronto.

For the longer range, the Board decided it will need to hold the line on new appointments to the Institute, shelving earlier plans to add a new academic staff member each year. In fact, when it learned that Sander Griffioen expects to carry out his original plans to return to The Netherlands in 1979, and that Arnold De Graaff is considering phasing out his full time work at the Institute in order to set up a counselling practice, the Board decided it would not be able to make replacement appointments until the financial situation was decidedly better.

The board of trustees reaffirmed its decision of last year to gradually build up a staff of regional AACS representatives, and urged the staff to proceed forthwith to recruit a person to serve in Ontario as Nick Loenen is presently doing in the West. There was also a strongly expressed commitment to continue to work cooperatively with Christian Stewardship Services, along with a vote of confidence in the work Harry Houtman is doing with CSS. The board also accepted the need to project balanced budgets for coming years in a "faith-realistic" manner.

The trustees were happy to confirm certain appointments presented by the board of curators (since they were appointments that would not cost money). They appointed Dr. Mary Stewart Van Leeuwen to the board of curators. Dr. Van Leeuwen, associate professor of psychology at York University, joins Dr. Lawrence Lynch of St. Michael's College, Toronto, and Dr. Richard Longnecker of the Toronto School of Theology, who were newly appointed to the board of curators last October.

The trustees also concurred in the appointment of Dr. Bernard Zylstra, ICS Senior Member in Political Theory, as principal of the Institute. His appointment to this new position is for four years. The position is designed to strenthen the internal administration of the Institute and offer a clearer public spokesman for its work. The title "principal" is the title most used in Canadian and British higher education to identify the person who is head of a college that relates to a university. The principalship is expected to take about one-third of a person's full time responsibilities.

The board encouraged the staff to continue the Campus Outreach program especially aimed to help persons at secular universities. This program includes sending speakers to universities, teaching Christian Perspectives courses on campuses, preparing materials to guide Christian students, and assisting campus chaplains with Christian academic resources. This work has been well received and has been a blessing to many people.

The board of curators learned that Dr. Virginia McDonald, assistant professor of political science at York University, plans to spend part of her sabbatical leave from York next year in study at the Institute. Dr. McDonald regularly attended Prof. van der Hoeven's lectures on Marx at at the Institute during the Spring.

The substantial study of Neo-Marxism will be continued for another year, designed to end in the publication of a book which gives the results of the study. The main objective is to advance the development of a Christian cultural philosophy through a confrontation with Neo-Marxism, especially as it has been influential in the development of Latin American liberation theology.

Accreditation efforts for the Institute continue, with some recent contracts with the Toronto School of Theology, which is the federation of the theological schools related to the University of Toronto. In the past few years their respect for the work of the Institute has grown markedly, largely due to the academic quality of the publications of the Institute, and the quality of joint activities that have included the Institute in the past three years. A new level of mutual cooperation and respect has been reached, which is important because it is through the TST that the Institute receives recognition by the University of Toronto.

In order to make clear that the AACS holds active church membership to be very important, the board of trustees passed a resolution urging all AACS members ". . . to maintain the Fellowship of the body of Christ, eager to maintain the unity of the Spirit in the bond of peace" (Eph. 4:3).

Present at the Board meeting for the first time was new trustee Dr. Henry Van Andel of Montreal. The chairman, Rev. A.H. Venema, expressed the thanks of the board to retiring trustees Dr. John Van Dyk, Mr. Gerry Clements, and Dr. James Skillen.

## Giving in life insurance policies

by Harry Houtman

In this last article on life insurance we wish to point out some opportunities by which you could substantially benefit charitable causes of your choice. The best way may be to use several examples.

A single person is employed. The parents, brothers and sisters and others are not needy. The employer has a group life insurance under which all single people are also insured. Perhaps the insurance is a definite amount of $2,000 or $5,000 or even $25,000. Perhaps it's one times salary or two times salary. Nevertheless, the employer pays the premium, and our single person has to decide who would get the money in case of death. If no individuals need it, consider naming one or more charities as beneficiary of your policy.

Another example could be a married person in the same situation. On the policy the spouse would be named (in all likelihood) as the first beneficiary. However, what would happen if this childless couple died together? The money would go to the estate. This couple could consider naming a charitable cause, or more than one, as *secondary* beneficiary. In case of one death the charity receives nothing, and the surviving spouse collects. If both die, the charity receives the money.

The above two examples concern group life insurance or term insurance. Now let's take the example of an older person who has a $5,000 whole life policy, bought perhaps 30 years ago to protect a spouse. However, this person's spouse has died, and the $5,000 is now payable only upon the policy holder's death to the estate or some other beneficiary. This person should consider seriously donating this policy now to a charity. Let's assume the cash value is $2,300. By donating the policy earlier, it will receive the cash value.

Finally, the person can donate the annual premium to the charity so it can pay the costs of keeping the policy alive. These premium donations to the charity are also tax-deductible. (You might ask, why not cancel the policy, accept the $2,300. cash value and donate that directly? It is a possibility. However, the risk of death compared to the premium is probably such that it would pay to keep the policy in force.

Some persons make substantial pledges, but pledge gifts to such an extent that there may be difficulties if the person dies. In order to protect the charity which is now counting on that pledge, the pledge amount could be insured on a short time basis.

Some insurance companies and some charities promote the concept of buying life insurance with a cash value for a charity. The premiums each year are tax deductible by the individual as gifts to the charity, and in case of death, the charity collects the death benefit. I recommend against such plans. The basic logic of insurance of course is that all the premiums must be able to pay the claims, but also sales commissions, advertising, administration, taxes, and profits. If a thousand persons supporting a charity each had a life insurance policy for a premium of $100 per year each, that would be $100,000 a year in premiums. I doubt if the charity would collect more than $50, or $60,000 per year in claims on the deceased supporters. Therefore, if you have insurance that isn't protecting someone, consider cancelling it.

Some of these decisions should be made carefully, keeping in perspective such other items as decisions made in a will, beneficiaries named in pension plans, partnership agreement provisions, etc.

Anyone wishing advice or information on insurance is invited to write Christian Stewardship Services, 455 Spadina Ave., #210, Toronto, Ontario M5S 2G8. We don't sell insurance. Our advice is free and without obligation.

**Next week: We begin a 4 part series on energy stewardship by guest Dick Halverson.**

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# Politics

# Proposition 13 — tax cuts hurt people

**by Ben Vandezande**

The last time I was in the United States for any length of time was ten years ago. The year was 1968, the long hot summer of the race riots in Grand Rapids, and the Democratic National Convention in Chicago. The scenes of confrontation between well-armed police and angry crowds,—the sounds of bullets and breaking glass will never leave my memory. There was revolution in the street. Many people were fed up and it showed.

I can also remember many of the "middle class" (especially) shaking their heads in bewilderment about the violence, the hatred and the devil-may-care attitude of the fighting. Was respect for law and order gone? Chicago Mayor Charles Daley spoke for many of these when he ordered the police to "shoot the looters". This revolution was to be put down at all costs.

This is 1978, ten years later, and a lot has changed in the U.S. (and Canada!) Things are much quieter now. People seem content to live their own lives and take care of #1 (themselves). There seems to be little that would remind us of revolution.

But in the middle of this apparent calm we have a middle-class version of the revolution of 1968. This time it was not by the bullet, but by the ballot. This time it was not the blacks and whites but it was the government versus the citizen. The place is California and the focus is on proposition 13. This is a "democratic" revolution: no guns, no violence, no prisons, no riots. Just a quiet revolution.

Who is the leader? Howard Jarvis is his name and property tax is his cause. What Jarvis has done is to send California into turmoil by proposing a $7 billion tax cut for the home owners and businessmen in California. His plan is simple, to the point of being simplistic: cut all property taxes in the state to one per cent of the market value of the home or business. Period. Presently, rates in the state start at 3% and go up from there. (There are more details but this is the heart of it).

And wherever I go, people are talking about Proposition 13. It has become a symbol to other places as to how to teach the government a lesson that the people are not going to take it any more. Many people talk about doing it in their communities too.

And it is time that fat was trimmed from the government. Bureaucracy in government can strangle justice that needs doing in miles of red tape and excess regulation.

But Proposition 13 does not get rid of some bureaucratic laziness, over-growth and waste. The decision by the people of California on such a tax cut is nothing less than a way of protecting themselves and cutting the legs out from under a government's ability to help those who need it.

Let's take a closer look. The rich or not-so-rich all see it in their interest that the property tax be cut. But it is not the elderly on fixed incomes, or the working poor that will see relief from the tax cut. It's the rich. If you want to escape the property tax there is no better way than to be too poor to afford real estate. You see, the top tenth of the property owners in California hold between 50 and 60 percent of the real estate. The richer a person is, the better the chance that he owns quite a bit of property.

That is also why property tax can be one of the fairest taxes for taxing wealth. With the Jarvis initiative the two-thirds' cut in property taxes means incredible windfall savings for the large land owners (ie.) the people like Hollywood movie stars who own million dollar properties in Beverly Hills. Instead of taxing the wealthy at a higher rate in proportion to their property value this proposal equalizes everyone.

Apart from the corruption that takes place with selling property tax (unfair assessments, bribes, etc.) it is an excellent way of properly setting taxes. But it is not so in California. As one other put it: "We know it will severely disrupt state and city governments. We are also saying we want severe disruption, we are simply tired of having our pockets picked by a horde of thieves." Revenge is in the air and injustice is the result.

You see the revolution by ballot is of a kind that is worse than the violence of 1968 because it all appears so legal and righteous on the part of those who have much. In fact it is greed and hurts those who need.

But there is more. Perhaps it can best be explained by the fact that Mr. Jarvis is the paid director of an association of apartment house owners in Los Angeles. You see 45 per cent of the California householders are renters and so the landlords stand to make huge sums now. There is no guarantee that they will pass their reduced taxes on in terms of lower rents.

Allow me to be more concrete by using an example from our own community. In Ontario, local governments have been urged to embark on a restraint program by Treasurer, Darcy McKeough. How have local governments responded? Locally, library services were cut (closed every Monday, stopped kids programs, etc.), flooding of outdoor skating rinks was eliminated (often used first by the no-so-rich); funding for the work of Children's Aid Societies has been cut to the bone. But we kept a garbage put-out service whereby the garbageman will come to get your garbage from behind your house. That costs more than the cut in library services and skating rink put together. But the garbagemen have a strong union and the jobs must be protected.

With these kinds of stan-

dards we cut most services to the needy or services of a cultural kind down when the financial crunch came. It makes you shudder to think what would happen if a proposition 13 would be passed in our area. At first glance we would like a tax cut. In fact, we might even push for one in an election in the future. But it isn't as simple as it seems.

Instead, why not vote through "Proposition 14," whereby we tax those who have more property at a higher rate. We could base tax cuts or exemptions for those who have *true needs.* (That may well mean our churches would have to pay taxes.) Enforce tax laws so that the government could provide the funding for legitimate service to the needs in the community.

In our time, our governments will be called on to provide a just framework for the development of a whole life for all. Let's not call for cutbacks that become a tool for those who do not want justice but greed; who do not want to help those in true need but simply line their own pockets.

If we don't, we do violence in a way worse then that of 1968. We cause people to hate and become bitter until the only choice they seem to have left is to go out on the street and protest.

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# Wat doet u eigenlijk, dominee?[2]

Toen ik vanmorgen na het ontbijt mijn studeerkamer binnenkwam was het eerste dat me opviel uw brief op mijn bureau. U kunt wel begrijpen dat ik onwillekeurig nieuwsgierig was wat u had geschreven, en voordat ik het wist was ik in mijn gedachten al bezig u te antwoorden tot ik er plots erg in kreeg dat ik niet eens wist waar u over geschreven had, en ik er zomaar naar giste. En voordat ik mezelf een kans gaf om es kalmpjes te gaan zitten, viel mijn oog op mijn dagelijkse agenda bij de telefoon.

Nou geloof ik dat niemand me er van verdenkt dat ik door het ene het andere vergeet, zoiets van ''uit het oog uit het hart,'' of ''zoals de wind waait waait mijn jasje.'' Maar ik moet bekennen dat ik Uw brief maar vergat voor een ogenblik, en al bezig was in mijn gedachten dat dagelijks programma voor de dag uit te werken terwijl ik nog niet eens in mijn stoel achter het bureau zat. Toen werd ik wel wat beschaamd over mezelf, want weet U, toen is de preek van vorige Zondagmorgen me te binnen geschoten: ''Wees in geen ding bezorgd, maar laat bij alles uw wensen door gebed en smeken met dankzegging bekend worden bij God''.

Ik herinnerde me hoe een monteur eens tegen me zei: ''Dominee, U weet niet half hoe ik alle preken nodig heb gedurende de week op mijn werk. Soms ben ik het er wel eens niet mee eens, en ik heb ook wel eens wat weerzin tegen een bepaalde tekst, maar dan denk ik zomaar: God vindt vast dat ik juist die preek nodig heb. En weet U, dat komt nog vaak uit ook''. Nou moest ik dat op mezelf toepassen. Niet dat ik bezwaren tegen die tekst had, maar ik had hem gewoonweg genegeerd in m'n eigen leven. Ik zou nu wel tegen dit gemeentelid monteur willen zeggen: ''Prosit, broeder, wat hebben wij die preken nodig, nietwaar?''

Toen heb ik Uw brief maar eventjes opzij geschoven en mijn agenda opzij gelegd, en ik heb maar eerst mijn Bijbel opengedaan en naar God Zelf geluisterd, en toen heb ik met Hem nog over vandaag gesproken en over de mensen die ik weer zal ontmoeten, en de programma's die ik af moet werken vandaag, en over de onbekende avonturen die zomaar mijn dagelijks leven binnen komen huppelen via de telefoon of bezoekjes. Want het is Gods zaak, veel meer dan de mijne.

Ik heb eens gehoord van een predikant die elke morgen een half uurtje in de kerk doorbracht en elke keer in een andere bank ging zitten waarvan hij wist welke gemeenteleden daar Zondags zaten, en hij dacht zich hun situaties in, hun problemen en hun dankbaarheden, en hij probeerde mee te voelen hoe zij de Zondagsdienst wel meemaakten. En dan bad hij voor hen. Ik vind dat iets geweldig moois en dat zal wel een grote invloed gehad hebben op zijn gemeente. Ik kan me niet precies herinneren waar iedereen zit op Zondag, ook al omdat velen in onze kerk geen vaste plaatsen hebben. Maar ik probeer dat alles ook te doen op mijn manier, en zo begin ik elke morgen met de Heer te spreken en laat Hem tot mij spreken.

En dan komen de preken. Nou weet U dat naturlijk wel. U hoort dat zo elke week, twee keer als het goed is. Nou ja, goed. Enfin, er zijn predikanten die dat 't liefst 's avonds doen. Dan is het heel rustig, De kinderen zijn in bed, en je wordt niet gestoord door telefoontjes, en je kunt je dan heerlijk concentreren. Er zijn anderen die er de Vrijdag en Zaterdag geheel voor besteden omdat het preken maken beter gaat als je zo dicht bij de Zondag bent. Zo moet elke predikant zijn eigen beste en meest effectieve methode vinden, en zich aan gemeente, aan eigen gaven en zijn gezin aanpassen. Ik zelf begin graag het liefst op Maandagmorgen al voor de preken te studeren en elke morgen er voor uit te kiezen, want Maandags voel ik me het meest enthousiast. Mijn vrouw zegt wat plagend dat ik mezelf inspireer op Zondag. Nou, dat is een complimentje dat ik niet verdien denk ik. Want als ik gedurende het preken op Zondag zo es rondkijk, zie ik heus wel wat ''losbollen'' knikkelbollen en luisteren met dichte ogen, ter wijl ik mijn best doe iedereen wakker te houden, en vonken van de Geest over te laten springen.

Er is een verhaal van een predikant die nogal onrustig werd vanwege zijn preken. Hij merkte dat zodra hij begon te spreken velen op hun gemak in de banken gingen zitten en de barmhartigheid van de zandman over zich lieten komen. Toen besloot hij om eens naar zijn eigen preken op het bandje te luisteren, om op te sporen wat er dan toch met zijn preken aan de hand was. Maar hij heeft het nooit kunnen horen want terwijl hij zo inspannend zat te luisteren is hij halverwege de preek in slaap gevallen.

Maar om op preken maken terug te komen. Het is het mooiste en ook het moeilijkste werk in de wereld denk ik zo. Nou, het mooiste kunt U zo wel aanvoelen, maar het moeilijkste, dat komt uit een andere hoek dan ik vroeger ooit had kunnen denken. Want toen ik begon als predikant dacht ik: nou zeg, al die studie en dat blokken op de oude talen en me nog door die kolossale dikke boeken en kommentaren heenwerken en na te snuffelen, dat is een geweldige opgave. Maar ik moet U bekennen dat ik dat het gemakkelijkste vindt en dat het me een bijzonder genot verschaft. De tijd vliegt gewoonweg, en voor ik er erg in heb ben ik al klaar met de studie, hoewel me dat zo'n 5 tot 6 uur in beslag kan nemen voor een preek. Maar dan komt het werk waar het op aan komt, en dat neemt nog zo'n 6 tot 8 uur per preek, want dan moet je je studie toepassen op het dagelijks leven van de mensen. Je kunt je daar niet met een Jantje van Leiden afmaken, want die toepassing daar komt het op aan. De mensen moeten zich geraakt voelen door de Here Jezus Zelf, en ze moeten meemaken dat er iets gebeurt, een preek die ook zo klaar en helder is waarvan iedereen toch kan zeggen: ''nou weet ik wat God voor me gedaan heeft door de Here Jezus en wat Hij van mij vraagt. Ik kan er niet meer onderuit'' Ik vind dit mijn grootste, zij het ook de meest interessante opgave, die mij het meest aan het hart gaat.

Nu moet ik U wel even zeggen dat ik toch nog wel eens ontmoedigd ben nadat ik een preek gemaakt of ook wel gepreekt heb. Want ik ontdek wel vaker dat ik het nog beter, zelfs anders had kunnen zeggen. Maar ja, dan is het te laat en dan gebeurt het wel dat ik soms van pure blijdschap dat we zo'n geweldig grote Hemelse Vader hebben het niet kan zeggen zoals ik graag wilde.

Maar ik kon ook hartelijk en fijntjes meelachen toen het eens gebeurde dat een ouderling voor de dienst in de consistorie bad'' Heer, moge het zijn dat onze predikant vanmorgen Uw Woord goed mag verkondigen, want bij u zijn alle dingen mogelijk.'' God moet vast wel heel veel humor kennen als hij ons allemaal zo stuntelig bezig ziet. En nu weet ik dat de uitkomst, ook van het preken maken, een zegen van God moet ontvangen, maar ik ben er ook van overtuigd dat ik mijn uiterste best moet doen zodat een preek iets fris over zich heeft en een gebeurtenis wordt voor een grote verscheidenheid van mensen, kleine en grote, professoren en huisvrouwen.

Toen ik nog student was heeft mijn predikant me gewaarschuwd om er maar niet op te rekenen een preek zomaar vluchtigjes op te maken, en, zei hij er bij, vooral niet als je nogal ''glad met de tong bent''. Hij zei dat hij iemand kende die preken zomaar uit zijn mouw schudde.Maar ze roken er ook naar.

Nu, dat heb ik maar ter harte genomen. Maar voordat mijn preken voor Zondag een geurtje zullen krijgen, zal ik maar gauw deze brief beëindigen. U weet nu tenminste wat ik zoal doe elke morgen. Tot de volgende keer.

Hartelijke groeten,
Pastor Pete

**Avondgebed**

Als de dag gaat overnachten
in en om ons huis
komen al mijn gedachten
langzaam aan weer thuis.

En in een stil vertrouwen
dat God mij verwacht
gaat mijn ziel zich ontvouwen
als de gewijde nacht.

Ja, al mijn zacht gefluister
wordt door Hem gehoord.
En 't is of door het duister
alreeds de morgen gloort.

Wilma Jonkheer

**Dutch Kitchen**
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Ontario

## SPECIALE COMMISSIE VOOR DE ONKOSTEN EN DE FINANCIERING VAN DE GEZONDHEIDSZORG

Een Speciale Commissie van de Wegevende Macht is ingesteld om **de onkosten van de gezondheidszorg te bespreken en alternatieve methodes om de gezondheidszorg te financieren.** Geinteresseerde personen, groepen of organisaties kunnen **de juiste taakomschrijvingen aanvragen** bij de secretaris van de Commissie en zij zullen hun geschreven verklaringen moeten hebben aangeboden voor 27 juli 1978. Aanvragen voor mondelinge presentaties van verklaringen moeten worden gedaan bij de secretaris van de Commissie ter beoordeling door de Commissie. Het is de bedoeling dat mondelinge presentaties gehoord zullen worden tussen maandag 31 juli 1978 en dinsdag 22 augustus 1978, afhankelijk van herziening door de commissie als dat zou zijn vereist.

Robert G. Elgie, MPP, MD.
Chairman.

Mr. Douglas Arnott,
Clerk of the Committee,
Room 110,
Legislative Building,
Queen's Park, Toronto,
M7A 1A2
(416-965-1406)

# In strijd en zegepraal

Wie over de kerk spreekt komt in aanraking met de onder ons bekende en ook door u gebruikte onderscheiding tussen strijdende en triomferende kerk, om daarmee aan te duiden het verschil tussen de kerk hier op aarde en de kerk in de hemel. Deze uitdrukking 'de strijdende en de triomferende kerk' wordt niet in de Schrift noch in onze belijdenissen gevonden. Dat is op zichzelf geen reden echter om haar over boord te werpen. Immers als we in al onze termen alleen aan de Schrift of ook aan de belijdenis gebonden waren dan zouden we woorden als 'voorzienigheid', 'drieëenheid', 'eerste oorzaak' e.d. moeten missen, en dan zou de dogmatie en dus ook de prediking een beperkte woordkeus hebben.

Deze uitdrukking 'strijdende en triomferende kerk' is echter zo oud als de christelijke kerk zelf. Zij is gemeengoed van alle christelijke kerken. In de eerste tijd werd deze onderscheiding vooral gebruikt. De kerk stond in haar worsteling met de staatsmacht nog sterk onder de indruk dat de kerk hier op aarde een leger van Christus was dat strijden moest tegen de satan, de wereld en eigen vlees. In die zware strijd had zij echter de vaste overtuiging dat degenen die in haar midden stierven voor de zaak van Christus in de hemel met Christus triomfeerden. Daarom plantte men ook een palmtak op hun graven. Die palmtak sprak, al was iemand gestorven, van overwinning. En het moet gezegd, die overwinning was er eigenlijk al tijdens de strijd. Paulus zegt ergens dat hij altijd voor de zegekar van Christus uitloopt. En het witte paard uit Openbaringen rijdt met zijn rijder overwinnend door de wereld. Toch zingen we soms als gemeente: Door heel uw kerk wordt steeds, daarboven, hier beneden, in strijd en zegepraal. Uw grote Naam beleden. Strijdende en triomferende kerk loven en prijzen God de Vader.

Het is vanzelfsprekend dat deze uitdrukking' strijdende en triomferende kerk' niet bedoelt te spreken van twee kerken. Het is de ene kerk, die alleen door de bevordering tot hoger heerlijkheid van sommige van haar leden, uit twee delen gaat bestaan, terwijl een derde deel—dat nog geboren moet worden—verborgen is. De onderscheiding strijdende, triomferende en verborgen kerk ziet dus slechts op de toestand der gelovigen. Als we geboren en wedergeboren zijn worden we strijders in het strijdperk van dit leven en leggen we voor de laatste maal het hoofd ter ruste dan worden we bevorderd tot de triomferende kerk. We zijn dan overwinnaars, maar ook tevens voor altijd verlost van onze strijd tegen de drie-hoofdige vijand.

De toestand van de kerk en van de gelovigen, die nog pelgrims zijn op deze aarde, moet dus getekend worden als een strijd. Een strijd tegen de vijanden van Christus, en daarom een strijd voor Christus, een worsteling Pro Rege, voor onze Koning op elk levensterrein. Teveel wordt de uitdrukking strijdende kerk gezien tegen de achtergrond van de vijanden en te weinig als een weergave van de worsteling om de heerschappij van Christus. Te vaak wordt het gebruikt als een weergave van de persoonlijke strijd van de christen tegen de duivel, de wereld, en zijn eigen vlees, in plaats van een gezamenlijke aanval van alle christenen op de antichristelijke macht. Het is echter alles strijd, persoonlijk en gemeenschappelijk. Camphuysen dichtte van de kerk op aarde: Er moet veel strijd gestreden zijn, veel leed geleden zijn, en veel gebed gebeden zijn voordat kan ingetreden zijn Jeruzalem hierboven.

God moet ons door de kracht van Zijn Heilige Geest sterken opdat wij in deze geestelijke strijd niet onderliggen, maar altijd sterke weerstand bieden, totdat na de dood de krijgsdienst is afgelopen. Dan is van een strijd met onze drie doodsvijanden geen sprake meer, dan hebben we eindelijk ten enenmale de overhand behouden, dan zullen we de eerkroon dragen, om het eeuwig welbehagen, dan triomferen wij met Christus. Goed bekeken is er straks slechts een triomferende kerk. De strijd is voorbij. En het getal der uitverkorenen wordt vol. Er is geen verborgen kerk meer, en geen strijdende kerk meer, alleen de triomferende!

J. Van Harmelen

**door Ineke Parlevliet**

Terwijl ik dit schrijf, zit ik aan de picnic tafel in ons kamp en kijk over de Bay of Fundy. Het water kabbelt nog geen dertig meter van me vandaan. Het is vloed en het tij stroomt hard binnen. Het verschil tussen eb en vloed is aan dit gedeelte van de Noordkust van Nova Scotia het grootste van de wereld. Soms wel 30 meter. Het water komt snel op, ongeveer een voet per minuut. Het is fascinerend om te zien, zoals de zee voor mij altijd boeiend is. Het maakt geen verschil aan welke zeekust je staat. De omgeving mag erg verschillend zijn blonde duinen of wuivende palmbomen of rode krijtrotsen, het doet er niet toe — maar de zee is overal hetzelfde, omdat de zee zelf nooit hetzelfde is. Ze is als een wispelturig mens, met vriendelijke buien, maar soms ook nukkig en dwars. Onberekenbaar.

Gisteren was ze in een vrolijke speelse bui: kleine golfjes, sommigen wit-gekapt als een Zeeuwse boerin in klederdracht, speelden krijgertje naar het met stenen bezaaide strand. Het water was blauw-groen met hier en daar een zilveren streep, getekend door het licht van de stralende zon er boven. Vandaag is de zee glad als een dof stuk metaal en wat lome, slome golfjes, die de branding moeten voorstellen, lopen op niets uit als zij de weerstand van het kiezelzand ontmoeten. De zee ligt als een poes te soezen in de warme zomerzon. Voor morgen zijn er onweersbuien voorspeld met harde wind en dan opnieuw zal de zee zich van een andere kant laten zien.

Ik houd van de zee en heb veel goede herinneringen aan lange wandelingen langs het strand in zon en warmte, maar vooral ook in storm en regen. De zee geeft me een gevoel van ruimte en vrijheid die het land me nooit zo kan geven.

Een keer ben ik bang geweest van de zee. Dat was toen het tomeloze geweld van wind en springvloed dijken deed breken in Holland en dood en ondergang bracht.

Ik werkte toen in Katwijk. Het week-end was ik weggegaan, maar toen ik Zondagmorgen van de stormramp hoorde, ging ik gelijk terug. Hoe dichter ik bij de Boulevard kwam, hoe harder de wind scheen te worden en hoe sterker het gebulder van de golven werd. Op de Boulevard gekomen, werd ik praktisch omver geblazen en ik had de grootste moeite om me staande te houden. Van lopen was geen sprake meer. De wind sneed me de adem af en gooide handenvol opgezweept zand van het strand in m'n gezicht, dat me prikte en pijnigde als duizenden vlijmscherpe naalden.De stromende regen droop in m'n nek, maar dat was minder erg dan het venijnige zand!

Ik stopte m'n bril in mijn jaszak; het was onmogelijk er door te zien, zo vettig en vuil was ze van zand, zout en water. Toen pas — en steeds worstelend om op de been te blijven — draaide ik me om, recht tegen de wind in, naar de zee toe. En keek met toegeknepen ogen naar het grootste schouwspel dat ik ooit gezien had . . . .

De zee stond rechtop. Dat was mijn eerste gewaarwording. Een torenhoge muur van zwart, kolkend water, dat zich donderend naar beneden stortte en een meters hoge fontein van dreigend water en vuilwit schuim over de weg spoot. Het lawaai was oorverdovend. 'De gillende, gierende wind floot om m'n oren, rukte aan m'n jas en deed hernieuwde pogingen om me van de voet te blazen. Maar ik bleef kijken, ik moest wel . . . .

(De golven leken op losgeslagen wilde beesten, te lang getergd en nu overgeleverd aan hun eigen oer-instinct, waarvan ze de kracht en wellust zelf niet kenden.

Ik was bang. Niet dat ik zelf weggesleurd zou worden door dit oer-geweld, maar ik was bang voor de verborgen en vernielende krachten die in dezelfde zee huisden waar ik zo graag langs liep en waar ik zoveel van hield. Ik voelde me verraden en heel erg klein. Wat was een mens vergeleken bij dit tumult? Niets, toch immers . . . Onbeduidend, waardeloos in zijn machteloosheid. Ondanks al zijn kennis, vernuft en eeuwen lange ervaring als vechter tegen wind en golven, had hij hier niets te zeggen. Hij was uitgepraat, uit gevochten. Dijken braken, vruchtbaar land spoelde onder, verzoutte en mens en dier kwamen om. Niets was bestand tegen deze natuurkracht.

Een blinde, machteloze woede nam bezit van me; ik voelde me als een kind dat al zijn knikkers verloren had in het spel omdat zijn speelkameraadje vals speelde en het niet bekennen wou. De zee had het recht niet om zoveel leed en ellende te brengen. Dat God dit toeliet! Als was de mens dan niets, God was toch machtiger dan deze vernielende, meedogenloze watervloed? Eén woord van Hem en de golven en wind zouden op slag verdwijnen als een geslagen hond die wegloopt met z'n staart tussen zijn benen. Had Jezus niet door een paar woorden het spokende meer van Gennezareth tot rust en stilte gebracht? God die de zon en maan en sterren en wolken en wind gemaakt had, regeerde hen ook. Al hadden wij nietige mensen niets te betekenen, God was nog altijd oppermachtig. God had ook deze storm in Zijn hand. Nietige mensen?

Plotseling kwamen brokstukken van Psalm 8 in mijn gedachten. Of misschien was het de wind zelf die in opdracht flarden van deze Psalm naar me toe floot: Wie is de mens dat Gij aan hem denkt? Dat Gij voor hem zorgt? Gij hebt hem gekroond met eer en glorie . . . Gij hebt hem geschapen alleen lager dan Gij zelf zijt . . . Gij hebt hem aangesteld als regeerder over Uw schepping . . . Gij hebt hem boven al Uw schepping gesteld . . . .

De mens . . . waardeloos, een nietsnut? Hoe had ik dat ooit kunnen denken? Mijn angst ebde weg. De zee stond nog steeds rechtop als een steigerend paard met schuim op zijn bek, maar opeens wist ik het weer: De zee zou weer vlak worden als een spiegelend meer, de kapot geslagen dijken zouden vernieuwd wor-

den, verbeterd en de mens, gewapend met moderne techniek en nieuw opgedane ervaringen, zou er misschien in de toekomst in slagen om een dergelijke ramp te voorkomen. De vers geslagen wonden zouden geheeld worden, niet volkomen, nee, maar hun pijn zou minder intensief worden en niet meer de hele mens in bezit houden. En eens zou de tijd komen dat Jezus wederkwam en op Zijn gebod zou de zee haar doden, die ze nu in haar schoot verborgen hield, terug moeten geven aan hun rechtmatige Eigenaar. En Jezus zou er weer mensen van maken, nieuwe mensen . . . En er zou een nieuwe aarde komen voor de nieuwe mensen die Jezus als hun Heer en Heiland erkenden en lief hebben. Op die nieuwe aarde zou voor de zee geen plaats meer zijn . . . ''En de zee was niet meer,'' zegt Johannes in zijn Openbaringen.

Hoe lang ik daar op de Boulevard gestaan heb, weet ik niet. Ik was drijfnat en tot op mijn botten verkleumd. De golven bulderden me nog steeds in de oren toen ik me omdraaide om naar huis te gaan; de wind blies me vooruit de Boulevard af alsof ik een natte, weggegooide krant was. Maar het deerde me niet. Ik wist wel beter. Ik was een kind van God, die grote God die ook deze storm in de palm van Zijn hand had, die hemel en aarde regeerde en die de mens zo lief had en zo hoog achtte dat Hij Zijn enige Zoon gaf om ons te redden van de eeuwige ondergang, en die ons straks opnieuw een Paradijs zou geven, dat nooit meer van ons af genomen kon worden.

Die Zondag, nu zoveel jaren geleden, heb ik de beste preek van mijn leven gehoord in het razend geweld van de branding en het geloei van de wind. God is oppermachtig. Hij regeert. En Hij heeft ons lief... Wat kan ons dan gebeuren?

Zoals de zee haar eb en vloed kent, haar stormen en stille tijden van schoonheid en vrede, zo kent ieder mensenleven ook haar hoogtijden van geluk en blijdschap en haar ebs van verdriet, angst en zorg. Maar voor de christen, die zijn levensanker in God heeft, kan geen storm te zwaar zijn en geen nood te hoog. Het enige wat we leren moeten is om onze eigen wil en onze eigen plannen en wensen, ja ons hele leven ondergeschikt te maken aan God's plan met ons leven. Niet altijd makkelijk. Nee. Het is vreselijk moeilijk voor ons. Ons geloof is vaak zo erbarmelijk klein. Maar als wij ons bewust realizeren dat God alleen regeert, dat wij de kroon van Zijn schepping zijn en dat Hij ons liefheeft en dus *altijd* het goede met ons voor heeft, waar zitten we dan eigenlijk over in?

Zijn we vaak geen grote domoren? Door onze eigen schuld?

# Assepoester, of:
# de vergeten bestemming van de Kerk

door Rev. Ralph Koops

Zo luidt de titel van een pas in het Nederlands verschenen boek. Het is geschreven door Michael Griffiths, afkomstig uit Wales. De schrijver heeft gestudeerd in natuurwetenschappen en theologie, is werkzaam geweest onder studenten en als zendeling in Japan met de Overzeese Zendingsgemeenschap. Sinds 1969 is hij directeur van een 900 tellende internationaal, interkerkelijk genootschap, waarvan de Nederlandse vertegenwoordiging is gevestigd in Amsterdam.

De auteur vertelt ons dat veel christenen, die week in week uit naar de kerk gaan maar al te vaak vergeten waarom ze feitelijk gaan.

Griffiths pleit voor een ten volle betrokken zijn bij het leven van de gemeente. Hij laat zien dat de kerk is geroepen zoals Abraham uit Ur. Ze is geroepen tot een relatie met God, heeft een toekomstige erfenis en is een speciaal volk.

In een tijd waarin nog al eens gesuggereerd wordt dat de kerk eigenlijk overbodig is is het goed om een boek te lezen waar grote nadruk gelegd wordt op de plaatselijke gemeente als openbaring van christelijke gemeenschap.

Er wordt ons in dit zeer leesbare boek verteld dat redding en verlossing meer dan een persoonlijke zaak is. De Schrift spreekt ons altijd aan als een gemeenschap. ''Het begrip van een alleenstaande heilige is vreemd aan de schrijvers van het Nieuwe Testament.'' We lezen, ''Het begrip 'volk van God' is fundamenteel voor het begrijpen van zowel het oude als het Nieuwe Testament.''

De kerk is Gods bouwproject. Eens, in de toekomst zal zij in al haar pracht gezien worden. Met huid en haar moeten wij ons voor die kerk inzetten. Wij moeten ons allen persoonlijk verantwoordelijk voelen. Griffiths vertelt: ''Soms vraag ik aan jonge mensen om in een enkele zin weer te geven tot wat voor gemeente ze behoren. Ik ben altijd het meest geinteresseerd in het eerste persoonlijke voornaamwoord dat ze dan gebruiken. Als ze het over de gemeente hebben en dan het woordje 'zij' gebruiken, zitten ze met hun hele verhouding verkeerd en voelen ze zich niet verantwoordelijk. Als we het over de gemeente hebben moeten we bereid zijn om het woordje 'wij' te gebruiken.''

Er wordt gewezen op het feit dat in het Nieuwe Testament de uitdrukking 'lichaam' verreweg het meest gebruikt wordt om de gemeente aan te duiden. Doel van haar redding is, zoals Efeze 5 zegt, ''om zo zelf de gemeente voor zich te plaatsen, stralend, zonder vlek of rimpel of iets dergelijks zodat zij heilig en onbesmet is.'' Bezien wij de gemeente als zodanig? Vaak hebben wij een veel te povere gedachte over Gods volk. Maar Griffith zegt: ''Gods volk moet aantrekkelijk zijn om naar te kijken.''

De gemeente wordt terecht gezien als een groot huisgezin. Voor de enkeling buiten de gemeente bestaat er feitelijk geen toekomst. Binnen de gemeente is het gezin de meest fundamenteie eenheid. Het kan beschouwd worden als ''de gemeente in miniatuur.''

In dit boek wordt ook een hoofdstuk gewijd aan de gemeente en de student. Mijns inziens wordt terecht opgemerkt: ''We kunnen er niet genoeg op hameren dat studenten-organisaties nimmer een doel in zichzelf zijn, maar er zijn voor de Gemeente.'' Dit komt overeen met wat de schrijver reeds eerder gezegd had over de nadelen van een groep christenen van dezelfde leeftijd en klasse. Die nadelen onderstreep ik volkomen. Wij moeten niet alleen spreken of vergaderen met mensen van onze eigen leeftijd. Dat beperkt onze visie. Het is goed voor ouderen om ook jongeren te horen en jongeren kunnen veel van ouderen leren. Wij hebben elkaar nodig in de verschillende leeftijdsgroepen.

Wat de eredienst betreft wordt er de nadruk op gelegd dat allen actief deel moeten nemen. Onze diensten zijn nog te veel een ''eenmansbediening.''

Griffiths zegt niet dat er geen vorm in onze diensten moet zijn maar hij pleit voor grotere betrokkenheid bij de dienst. Volgens mij moeten wij ons hier wachten voor twee uitersten. Niet toegeven aan hen die alles willen veranderen maar ook niet aan hen die op alle veranderingen tegen zijn en altijd hetzelfde lied zingen van ''zo hebben wij het altijd gedaan''.

Wat de zending betreft citeert de auteur Emil Brunner's gezegde: ''De Kerk bestaat door de zending zoals vuur bestaat door te branden'' In overeenkomst met wat eerder gezegd werd over de gemeente wordt het doel van het zendingswerk de opbouw der gemeente.

In heel dit boek pleit de schrijver voor een nieuwe visie op die gemeenschap die de kerk als Gods volk moet zijn. Natuurlijk kan ik ook wel vraagtekens plaatsen bij zekere dingen in dit boek. Ik had graag wat meer gelezen over de verhouding van kerk en koninkrijk bijvoorbeeld. Niettegenstaande is dit een verfrissend boek om te lezen. De oorspronkelijke titel is *Cinderella with Amnesia, A Practical Discussion of the Relevance of the Church*, en is gepubliceerd door Intervarsity Press.

Wij zien de kerk te vaak als Assepoester in haar ouwe kleren en zijn soms haast vergeten dat ze op weg is naar een bruiloft, niet van de prins uit het sprookje, maar van de Koning der Koningen, het Lam Gods.

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Salem

# De nieuwe minimum loon tarieven

Per 1 augustus 1978 zullen nieuwe minimum loontarieven in werking treden. Hier volgen de nieuwe tarieven:

| | Ingaande **1 augustus 1978 |
|---|---|
| Algemeen uurloon | $ 2.85 |
| Leerlingen uurloon | 2.75 |
| Bewakers van bouwwerken, uurloon | 3.15 |
| *Uurloon voor personen die sterke drank serveren in lokaliteiten met vergunning | 2.50 |
| *Uurloon voor studenten | 2.15 |
| Bestuurders en helpers van ambulances Weekloon | 136.80 |
| Gidsen, voor jagen of vissen, korter dan 5 opeenvolgende uren | 12.50 |
| 5 of meer uren, al of niet opeenvolgend | 25.00 |

*Kost en inwoning
De volgende maximum tarieven zijn van toepassing als kost en inwoning zijn inbegrepen in de calculatie van het minimum loon:

| | |
|---|---|
| Kamer, per week | 11.00 |
| Maaltijden, per keer | 1.15 |
| per week | 24.00 |
| Kamer en maaltijden per week | 35.00 |

*geen veranderingen sinds de vorige tarieven
**De hele week waarin 1 augustus valt.

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Employment Standards Branch
Ontario Ministry of Labour
400 University Avenue
Toronto, Ontario
M7A 1T7
(416) 965-5251

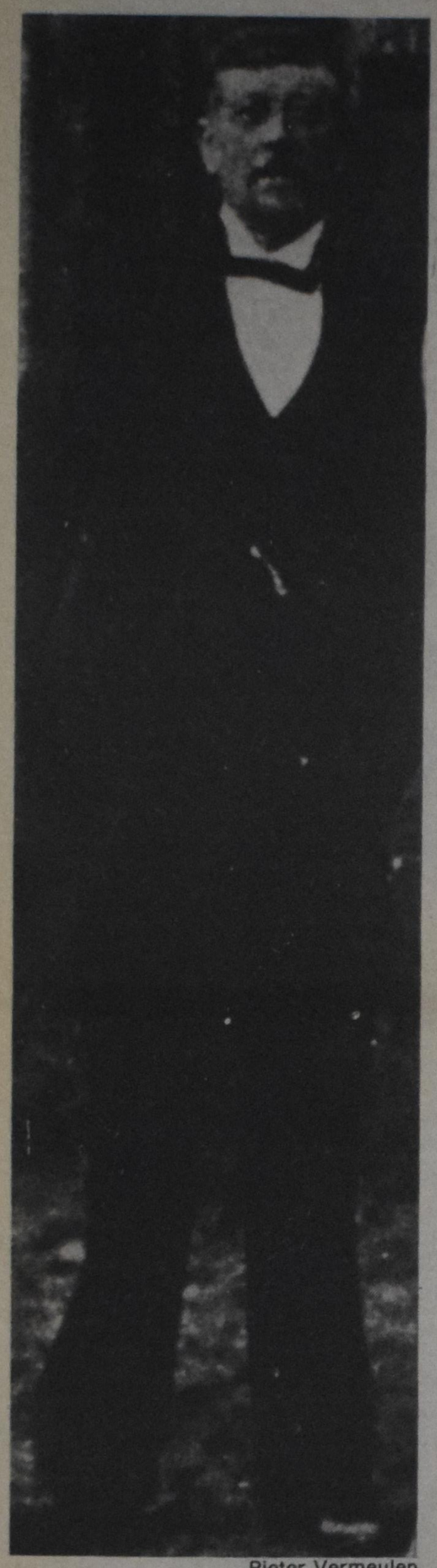
Ontario Ministry of Labour — Employment Standards Branch

Hon. Bette Stephenson, M.D., Minister

# de levensgeschiedenis van Pieter Vermeulen

door Gé Verhoog

23



Pieter Vermeulen

''Laten we het hopen,'' remt de meester af, ''ik zal het proberen.''

Het besluit valt; de families zullen regelmatig voor levensmiddelen zorgen zolang dit nodig is; de waren zullen met de wagens van de boerderijen, die bij ''Waterland'' en ''Velserbeek'' behoren, vervoerd worden naar het meestershuis waar een kamer vrijgemaakt kan worden voor opslagplaats. Even is het als ziet de meester het gezicht van zijn vrouw, als ze het wiegje in die kamer weer een andere plaats zal moeten geven, maar de Heide kent geen romantiek. Ze zal zich ook hierin schikken.

''Toch maak je mij niet wijs, dat je niet meer plannen hebt, Marie,'' zegt mevrouw van Tuyll, opnieuw theeschenkend op de theetafel, die een huisknecht heeft binnengereden, ''kom voor de dag.''

Mevrouw Boreel neemt het kopje aan. ''Lieve schoonzus, ik zal het zeggen; ik heb gehoord, dat de Zondagsschool op de Heide goed bezocht wordt en de kinderen graag en tamelijk regelmatig komen. Mijnheer Vermeulen, u bent de leider: mag ik u vragen of het juist is? Ik heb een tweede meisje, dat op uw Zondagsschool gaat, vandaar mijn inlichtingen.''

De meester neemt een plak cake van de hem voorgehouden schaal; het is langgeleden dat hij dit proefde: thuis wordt zuinig geleefd.

''De Zondagsschool slaat goed aan bij de kinderen,'' deelt hij mee, ''elke week komen er nieuwe leerlingen bij en het is prettig, dat ik hulp heb gekregen.''

''U hebt het druk,'' knikt mevrouw Boreel, ''toch wil ik u mijn plan voorleggen: in het dorp Velsen is geen Zondagsschool, wilt u ook daar beginnen?''

De meester ziet verwonderd op. Hij heeft de school met alles wat daaraan is verwant; de avondschool met vier avonden in de week; de Zondagsschool op de Heide; hij loopt met plannen rond voor een gebouwtje waar Zondags een kerkdienst kan worden gehouden en heeft voorts vaak dienst in de school als de heer Lindhout verhinderd is. Nu een Zondagsschool in Velsen erbij? Zijn daar geen krachten te vinden?

''Natuurlijk kan dit,'' zegt hij kalm, ''de vraag is: waar?''

Opgetogen zet mevrouw Boreel van Hogelanden haar kopje neer. ''Het kan in mijn bewaarschool naast de Engelmunduskerk, de Marie-Boreelschool. Ik weet stellig een dertigtal kinderen die lid willen worden, bepaalt u de tijd maar.''

Alles wordt besproken; een blijde sfeer ligt in de kamer. ''Ik zie het er van komen, dat er nog een Zondagsschool komt,'' voorspelt mevrouw van Tuyll, ''bij het graafwerk aan zee, waar men de sluizen gaat bouwen, wonen reeds veel mensen en kinderen, wie weet, wat daar nog georganiseerd kan worden.''

''Wordt het niet te druk voor u?'' informeert mevrouw Boreel, ''u woont Zondags middags ook wel de dienst blij in de Engelmunduskerk als ouderling?''

De meester glimlacht. ''Ja, inderdaad maar ik heb daar weinig werk aan; het zijn de bazen en opzichters en wat Engelse werklieden die een Engelse dienst willen; die mensen moeten toch een eigen dienst hebben in een land dat voor hen vreemd is. Ik fungeer daar als ouderling, de heer Bromett is voorganger. Sind kort rijdt het zandtreintje Zondags en stopt overal waar de Engelse kerkgangers wonen, zo rijden ze naar de kerk.''

''Is de heer Bromett de uitgever en vertaler van de Sankeyliederen?'' vraagt mevrouw van Tuyll, ''wij zingen deze vaak in ons gezin.''

''Ja, deze is het,'' bevestigt de meester, die elke Zondag de heer Bromett op de thee heeft, voor zij beiden de weg naar Velsen afleggen.

''Hoe is het met uw vrouw?'' vraagt mevrouw van Tuyll, ''is het wel met haar?''

''Bijzonder in haar omstandigheden,'' er vliegt een blijde lach over het gezicht van de meester, ''we verwachten binnenkort ons eerste kind.''

''Wij zullen haar stellig bezoeken,'' zegt mevrouw Boreel meelevend, en als de meester opstaat om te vertrekken, voegt ze eraan toe: ''Het is u bekend, als u hulp nodig hebt: wij allen helpen zoveel als ons mogelijk is.''

De meester buigt even, een danktoon in zijn hart. Hij wandelt terug naar huis in de alles slaande verwondering van telkens opdagende hulp in dit onmogelijk zware werk op de Heide. Hij kan zich levendig indenken, dat de voorgangers van hem er spoedig het blijtje bij hebben neergelegd. Is het vol te houden? Natuurlijk. Hij ziet omhoog naar de schemerige strakke vriesluchten natuurlijk houdt hij het vol. 't Is Gods zaak waar het om gaat en juist omdat het Gods zaak is, kan het niet ondergaan.

Zo gebeurt het, dat de paarden de volgeladen wagens voorttrekken over het bevroren pad naar de meesterswoning en de mannen de zakken afladen onder grote belangstelling van de kinderen, die met open mond en onder luid commentaar toezien, spoedig gevolgd door de vaders en moeders, die wel eens willen weten wat hier aan de hand is en waarom de meester zoveel te eten krijgt en zij kreperen van de honger.

Dit is gemakkelijk voor de meester, want hij kan nu meteen zijn plannen voorleggen: ieder die het nodig heeft, kan eenmaal per week hier komen om zijn deel in ontvangst te nemen. ''We hebbe geen cente,'' kondigt De Zeeuw aan, waarop de meester verwonderd schijnt: ''Wie praat hier over geld?''

Schoolkinderen, 1901

Toon de Lijs hoort dit met groot genoegen aan, een valse blik in zijn ogen, hij merkt niet dat de meester die blik reeds heeft opgemerkt.

Dorus komt met zijn hondekar aanrijden. ''Ik zal Jans wel effe sture,'' deelt hij mee, maar de meester zegt: ''kinderen geeft ik niets mee, je kunt het zelf halen.''

De meester en de juffrouw maken in de avond lijsten op van de velen, die geen loon ontvangen en de grootte van de gezinnen; zo kan een verdeelcijfer worden gevonden en de volgende avond is het in de vroege avond een grote drukte voor zijn huis, want iedereen wil de eerste zijn en niemand vertrouwt een ander. Pas als de meester een paar stoere polderjongens in zijn kamer laat en de plannen voorlegt, komt er vertrouwen. De Natte deelt met zijn bulderstem mee: ''Asdatteme allegaar genogt krijge as je jelui tengels maar thuis houdt en niet zo skreeuwe voor de deur van de meester anders komp de smeris omrede we dat niet magge en die denke datte we vechte.''

Een gelach is het antwoord: de politie zal zich wel wachten hier te komen: wat doet een agent tegen polderjongens die honger hebben?

Ze zien over elkaar hangend toe, hoe de meester in de geopende keukendeur de goederen afgeeft en een goedkeurend gemompel gaat op; in een beste stemming komen de mannen thuis. In enkele gevallen komt de vrouw omdat ze haar man niet vertrouwt en hij de boel kan versjacheren voor jenever; het komt voor, dat ze samen komen.

Als allen zijn vertrokken, ziet de meester Klaartje op een afstand staan; ze verbergt zich half in de grote omslagdoek. Truitje van Hannes staat voetentrappelend van de kou bij haar.

''Komen jullie even binnen?'' vraagt juffrouw Vermeulen. Ze lopen hard weg. ''Niet weglopen,'' roept de meester met zijn luide stem, ''lusten jullie een kop warme anijsmelk?''

Aarzelend keren ze terug, de anijsmelk is te lokkend. Verlegen zitten ze op de rieten keukenstoelen, waar de juffrouw hen over de verlegenheid tracht heen te helpen met vriendelijkheid.

''Houdt Leen wel van rijst?'' plaagt de meester Klaartje, ''of heeft hij liever bruine bonen met spek?''

Een lach vliegt over Klaartjes gezicht. ''Leen lust alles, meester.''

''Wat prettig, dat jullie nu elke week levensmiddelen kunnen halen, zolang de verdiensten stil staan,'' De geruststellende stem van de juffrouw is een wereld van veiligheid voor hen, het is of alle zorgen hier wegvallen.

''Ik denk, dat jullie iets willen vragen,'' raadt de meester, als beiden opstaan om weer te vertrekken, ''zegt het gerust.'' Met een diepe kleur van verlegenheid keert Klaartje zich naar de juffrouw. ''Ik-ik-mag ik een-deken, een warme deken, want ...'' Ze zucht even: ''Ik krijg een kind-''

''O m'n meiske, wat is dat heerlijk voor jullie,'' valt juffrouw Vermeulen blij in, ''maak je nergens bezorgd over, ik help jullie, dat weet je. Kijk eens, de meester haalt al een prachtige deken en ik denk, dat Truitje ook een deken wil?''

Truitje knikt. ''We zijn met z'n achten,'' hakkelt ze, ''we hebben maar één deken, maar dat ken net as de jongens stil legge, maar ze draaie zo in bed en dan leg ik altijd zo bloot en het is zo koud....''

''Hoeveel kunnen jullie meenemen?'' vraagt de meester, ''wacht, ik loop met jullie mee, sjouwen we gezamenlijk.''

''O'' Er zijn geen woorden bij de twee jonge meisjes.

In die avond sjouwt de meester met wollen dekens, in één keer zijn alle dekens uitgedeeld en op de terugweg lacht hij in zichzelf. Dit is mooi werk, wat zouden z'n vrienden in Amsterdam zeggen als ze hem zo bezig zagen? Wat een vrolijkheid zou het geven, moppen tappen aan de rooktafel-laat maar. Ik ga er toch mee door, denkt de meester. Wonderlijk is, dat hij zich steeds vaster verbonden gaat voelen aan deze Heide; hij gaat voort ondanks alles. En er is toch wel enige vooruitgang is te bespeuren. Alles, wat in de normale scholen voorkomt, is hier niet en de meester kan zich de schrik voorstellen als men zag hoe hij hier werkt, maar: het gaat. Het moet lukken en het lukt.

Na enkele weken is Toon de Lijs uit zijn humeur. ''De meester het z'n eige vergist,'' zegt hij tegen Malle Eipie, ''ik heb te kort gehad.'' Hij hoest indrukwekkend en hijst z'n broek omstandig op, draait aan de ruige vuile das om zijn hals; ''Jij het wel genogt, maar ik niet; ze motte mijn altijd hebbe en ik gaan me beklage.''

Malle Eipie ziet hem loerend aan. ''Hoeveel heb je versjacherd bij Hein?'' meesmuilt hij.

''Niks niemendal,'' vaart Toon uit.

''Nou, dan gane me naar de adel,'' stelt Malle Eipie voor, ''meteen.''

Het overbluft Toon even; Malle Eipie mee? Ergens voelt hij die metgezel als een morele steun bij die hoge deftige lui, maar als Malle Eipie zich verpraat en over Hein begint en de jenever—''Je mag mee,'' zegt hij genadig, ''maar bek houe, ik zal prate.''

Samen sjokken ze over de ijzige vlakte, de verhalen, die ze elkaar onderweg opdissen zijn van een Wild-Westgehalte die hen zelf de moed geeft de brede treden van het bordes van ''Velserbeek'' op te gaan en aan te bellen.

Gemeente Velsen©

# Classified Advertising

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## Notes of Thanks

**DE VRIES:** We express our thanks to all of you who remembered us on our 45th Wedding Anniversary. John and Aukje De Vries, Dresden, Ont.

**DOUWES:** We would like to thank our children, friends and relatives for making our 25th Anniversary such an unforgettable day, with best wishes, cards and gifts. Above all, thanks to God for making it all possible. Taeke and Frances Douwes.

A special note of thanks to the following people and companies that donated to the "Fill Me Up" Young Calvinist Convention held May 19-22 at Guelph University.
Jack Vanderschaaf Construction
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**SCHALKWYK:** We wish to express our appreciation and gratitude to all those who showed us, in various ways, their concern at the passing away of our son and brother, NEIL. We are comforted by the assurance that he now belongs to the Church Triumphant and thus we hope to meet him again, at the throne of God. May the Lord be with all of you. The Schalkwyks, Williamsburg, Ont.

## Births

**BAARDA:** Dan and Valerie (nee Coulter) give all the praise to God for so richly blessing them with the birth of twin daughters on July 17, 1978. They are BARBARA JANE, weighing 8 lbs 10 oz. and BELINDA JOY, weighing 6 lbs. 1½ oz. They are the 2nd and 3rd grandchildren for Mr. & Mrs. Wilbert Coulter of Grimsby and the 26th & 27th for Mr. & Mrs. George Baarda of Wellandport. 107 Main St. E., Grimsby, Ont. L3M 1N6.

**BAKKER:** Bert and Ellen praise and thank the Lord for His precious gift, their first born, a daughter, NICOLE ANNE MARIE, born July 13, 1978. First grandchild for Mr. & Mrs. C. Biggar of Delaware and fifth grandchild for Mr. & Mrs. W. Bakker of Strathroy.
248 Riverview Dr., Strathroy, Ont.

**BROUWER:** Mr. & Mrs. G. Brouwer of Hamilton, Ont. announce with joy and gratitude to God, the birth of their 21st grandchild, MARIA-LYDIA, a baby girl born July 12th to Philip and Teunie Brouwer, Bloemfontein General Cronjestr. 49, (Dan Pienaar) Bloemfontein 9301, R.S. Afrika.
420 West 5th St., Hamilton, Ont. L9C 3P6.

**MUIZELAAR:** With gratitude in our hearts to Him who gives life and is Life; Dave and Jane Muizelaar announce with joy the birth of their 6th daughter, AMANDA JOY. Happy sisters are Dorothy, Heidi, Glorianna, Erica, and Tanya. R.R. #1, Jarvis, Ont. N0A 1J0.

## Births

**SNEEP:** With joy and thankfulness to God, Tony and Jane (nee Goutbeck) wish to announce the birth of their first child, RANDY CORNEL, 7 lbs. 11 oz. born on July 2, 1978. 15212-59th St., Edmonton, Alta. T5A 1Y7.

**VAN HOVE:** With gratitude to God we joyfully announce the birth of our fourth child, a daughter, AMBER CAMILLE, born on July 2, 1978. She is a healthy sister for Shawna, Carmen and Nigel. Happy parents are Hank and Arlene (Heinen). Amber Camille is the twenty-sixth grandchild of Mr. & Mrs. D.J. Heinen of Surrey, B.C. and eleventh grandchild of Mr. & Mrs. V.J. Van Hove of Burnaby, B.C. 12822 Southridge Drive, Surrey, B.C.

**VELDSTRA:** "Know that the Lord is God! It is He that made us, and we are His; We are His people, and the sheep of His pasture." Psalm 100:3
With thankfulness to our Lord, we are happy to announce the birth of our second child, a healthy daughter, whom we have named, KATRINA RUTH, weighing 7 lbs. 11 oz., born on July 18, 1978. A daughter for Ralph and Ruth Veldstra (nee Lubberts) and a sister for Daniel. Tenth grandchild for Bert & Tiena Lubberts of Hannon, Ont., and second grandchild for John & Shirley Veldstra of Hamilton, Ont. 49 East 11th Street, Hamilton, Ont.

## Marriages

**ALTENA—VANDER MEULEN:** Mr. & Mrs. Ph. Altena of Mt. Hope, Ont., and Mr. & Mrs. D. Vander Meulen of Ouderkerk a.d. Amstel, The Netherlands are pleased to announce the forthcoming marriage of their children, JESSICA and DOUWE. This joyous occasion will take place at 4:00 p.m. on August 26, 1978 D.V. in the Maranatha Christian Reformed Church in York, Ont. Rev. R. Sikkema of St.Catharines officiating. Future address: 5 Mildred Ave., St.Catharines, Ont. L2R 6H9.

**BOSCH-HAZELAAR:** Mr. & Mrs. Fred Kruit Bosch, Medicine Hat and Mr. & Mrs. Henry Hazelaar, Redcliffe, are pleased to announce the marriage of their children, DINAH and ROBERT. "Faith, Hope and Love and the greatest of these is love." The celebration of this love will take place on Friday, August the 25th, 1978 at 4:00 o'clock in the First Chr. Ref. Church, Medicine Hat. Future address will be Mr. & Mrs. Robert Hazelaar, General Delivery, Redcliffe, Alta. T0J 2P0.

**DE SCHIFFART-VAN HUIS:** Mr. & Mrs. Jack de Schiffart of Lacombe, Alberta, and Mr. & Mrs. Dirk Van Huis of Hamilton, Ontario, are happy to announce the forthcoming marriage of their children, DONNA and ANDY. The ceremony will take place the Lord willing at the Bethel Christian Reformed Church, Lacombe, Alta. On Friday, August 18 at three o'clock. "If we live in the Spirit, let us also walk in the Spirit." Galatians 5:25. Future address: Dordt College, Sioux Center, Iowa 51250.

**DEVRIES-LOOTSMA:** Mr. & Mrs. Andy Devries are pleased to announce the forthcoming marriage of their daughter, ROSE MARIE to HARVEY LOOTSMA, son of Mr. & Mrs. John Lootsma of Bowmanville, Ont. The wedding ceremony will take place D.V. August 19, 1978 at 5:00 p.m. in the Rehoboth Chr. Ref. Church of Bowmanville, Ont. Rev. Anthony De Jager officiating. Future address: 643 Hunter St., Kincardine, Ont.

## Marriages

**DE WEERD-LUTH:** Mr. & Mrs. John De Weerd are pleased to announce the forthcoming marriage of their daughter ALICE to JOHN LUTH, son of Mr. & Mrs. Albert Luth. The wedding ceremony will take place, D.V. on August 5, 1978 at 4 p.m. in the First C.R.C. of Drayton. Rev. John Van Til officiating. Future address: 1229 York St., London, Ont. N5W 2V1.

**DE WIT-V.D. VEEN:** Mr. & Mrs. A. de Wit of Duncan, B.C. and Rev. & Mrs. J. v.d. Veen of Little Britain, Ont. are pleased to announce the forthcoming marriage of their children, JEANNETTE and TOM. The wedding ceremony will take place, D.V., August 12, 1978 at 4:00 p.m. in the Christian Reformed Church of Duncan, B.C. Rev. A. Schweitzer and Rev. J. v.d. Veen officiating. Future address, #22—1094 Markmont Rd., Duncan, B.C.

**FARENHORST-TURKSTRA:** Mrs. D. Farenhorst and Mr. & Mrs. J. Turkstra of Hamilton, Ont. are happy to announce the forthcoming marriage of their children, MARIE and ROY. This joyful occasion will take place in the Immanuel Chr. Ref. Church of Hamilton, Ont. D.V. August 19, 1978 at 2 o'clock with the Rev. B. Nederlof officiating. May the Lord lead them and keep them on their future way together. Their new address: 790 Mohawk Rd. W., Hamilton, Ont.

**FEKKEN-SCHOUTEN:** With thanks to the Lord, Mrs. J. Fekken and Mrs. C. Schouten wish to announce the marriage of their children, SYLVIA and ART. The wedding will take place D.V. August 12 at 3:30 p.m. at the Second Christian Reformed Church, Sarnia. Rev. J.J. Hoytema officiating. Future address: 717 Oxford Street, Sarnia, Ont.

**FOLKERTS-EUSEN:** Mr. & Mrs. R. Folkerts of Willowdale, Ont. and Mr. & Mrs. D. Euser, of Goshen, New York are pleased to announce the forthcoming marriage of their children, TRIXIE and DAN. The ceremony will take place, D.V., August 19, 1978 at 2:30 p.m. at the Willowdale Christian Reformed Church. Rev. Tamminga officiating. Future address: 23 Greenbush Rd., Willowdale, Ont.

**HEYERMAN-KONING:** Mr. & Mrs. Heyerman are pleased to announce the forthcoming marriage of their daughter, EILEEN to TERRY KONING, son of Mr. & Mrs. P. Kielstra. The wedding ceremony will take place the Lord willing August 25, 1978 at 6:30 p.m. in the First Chr. Ref. Church, St. Thomas, Ont., Rev. Gordon D. Mouw officiating. Future address: 17½ Mary Street East St, St. Thomas, Ont.

**KLUMPENHOWER-GEERLINKS:** Mr. & Mrs. H. Klumpenhower and Mr. & Mrs. J. Geerlinks Sr. are happy to announce the forthcoming marriage of their children, JANE and HARRY. This joyful occasion will take place D.V. August 18, 1978 at 7 p.m. in the Immanuel Christian Reformed Church of Brampton, with the Dr. P. Van Katwyk officiating. Future address 466 Victoria St. East, Dundalk, Ontario.

**PRINS-LIEUWEN:** Mr. & Mrs. Peter Prins of 8200 Lucas Road, Richmond, B.C. are happy to announce that their daughter, GERDINA and JACOB LEO LIEUWEN, son of Mr. & Mrs. F. Lieuwen of Houston, B.C. will pledge their love as one on Saturday, August 5, 1978 at 2 p.m. at Richmond Presbyterian Church.

## Marriages

**SCHIPPER-VANDER KLIPPE:** With thanks to God for the love He has given us, we, HILDA and BILL, together with our parents, Mr. & Mrs. H. Schipper (Aylmer, Ont.) and Mr. & Mrs. G.W. Vander Klippe (Lucknow, Ont.) hereby announce our desire to enter into married life. We will exchange our vows on August 18, 1978 at 6:30 p.m., D.V., in the Aylmer Christian Reformed Church. Rev. E. Den Haan will officiate. Future address: 60 Cedar St., Guelph, Ont.

**SMIDS-VAN ROOYEN:** Mr. & Mrs. Stanley Smids, R.R. #1, Forest, Ont. are happy to announce the engagement of their daughter, CYNTHIA to MR. DERRICK VAN ROOYEN, son of Mr. & Mrs. M. Van Rooyen of Forest. The wedding will take place, D.V. on Friday, August 18, 1978 at 7 p.m. in the Christian Reformed Church in Forest. Psalm 105:4. Future address: 32 Main St., Forest, Ont.

**THALEN-BESTEBROER:** Mr. & Mrs. M.E. Thalen of Sardis, B.C. are pleased to announce the forthcoming marriage of their daughter, DINAH to TONY, son of Mrs. J. Bestebroer of Chilliwack, B.C. The wedding ceremony will take place, the Lord willing on August 4, 1978 at 7:30 p.m. in the First Christian Reformed Church of Chilliwack, B.C. Rev. G. Hoogeterp officiating.

**VAN ARNHEM-HULS:** Mr. & Mrs. H. Van Arnhem of London, Ontario and Mr. & Mrs. J.W. Huls of Grand Haven, Michigan, are happy to announce the marriage of their children, INGRID and JOHN, on Saturday, August 5, 1978 at 3:00 p.m., D.V., in the First Christian Reformed Church, 513 Talbot St., London, Ont. Rev. D.J. Hart officiating. Future address: 54 Princess St., Clinton, Ontario

**VANDEN ENDE-KROEZE:** Rev. & Mrs. A. Vanden Ende of 425 Westmount Street, Strathroy, Ont. and Mr. & Mrs. A. Kroeze of 1497 Princeton Ave., Muskegon, Mich. are happy to announce the forthcoming marriage of their children: JACK and CHERYL. The ceremony will take place D.V. on August 26 at 3:00 p.m. in the Muskegon Heights Christian Reformed Church of Muskegon, Mich., the ministers K.R. Wezeman and A. Vanden Ende officiating. Future address of the couple: (temporary), 847½ Sigsbee S.E., Grand Rapids, Mich. 49506.

**VANDERKOLK-WALMA:** Mr. & Mrs. Bern J. Vanderkolk and Mr. & Mrs. Jake Walma are happy to announce the forthcoming marriage of their children JOYCE and TERRY. The ceremony will take place, D.V. on August 18, 1978 at 7 p.m. in the Christian Reformed Church of Fruitland, Ont. Rev. C. Fennema officiating. Future address is: 70 Glenburn Court, Apt. #703. Hamilton, Ont.

**VANDER MEULEN-ATSMA:** Mr. & Mrs. Stan Vander Meulen of Abbotsford, B.C. are happy to announce the marriage of their daughter, JUDY to HAROLD ATSMA, son of Mr. Jan Atsma of Siegerswoude, Friesland. The ceremony will take place, D.V., on Saturday, September 2, 1978 at 7 p.m. Rev. P. Van Egmond officiating in the Heritage Church in Clayburn, B.C. Future address: 34974 Fore Road, R.R. #1, Matsqui, B.C. V0X 1S0.

**VANDER SPEK-KRALT:** Mr. & Mrs. Cornelius Vander Spek of Embro, Ont. and Mr. & Mrs. Jacob Kralt of Milligrove, Ont. are happy to announce the forthcoming marriage of their children, CATHY and PETER. The wedding will take place, D.V., August 11, at 7:00 p.m. in Calvin Christian Reformed Church of Dundas, Rev. B.H. De Jonge officiating.

## Marriages

**VANDERVIES-BOOT:** Mr. & Mrs. John Vander Vies of Sarnia, Ont. are pleased to announce the marriage of their daughter, BETTY to JOHN, son of Mr. & Mrs. Bartel, Th. Boot of Wyoming, Ont. The marriage will take place D.V. on Sat. August 5, 1978 at 3:30 in the First Christian Reformed Church of Sarnia. Rev. L. Slofstra officiating. Future address: 413 Indian Creek, Rd. W.,Chatham, Ont.

**VAN DIJK-REGTS:** With thankfulness to God we are pleased to announce that our children, BRENDINAH JANINE VAN DIJK and DAVID H. REGTS will exchange wedding vows on Friday, August 25, 1978, at 7:00 p.m. in the First Christian Reformed Church of Orillia. The Rev. John Van Dyk of Winnipeg, Manitoba officiating. The parents: Bill & Henny Van Dyk (Orillia, Ont.) and Gerald and Mary Regts (Augusta, Mich.)

**VAN DYK-TEN BRINK:** "The Lord has done great things for us; we are glad." Psalm 126:3.
We, MARGARET VAN DYK and GERRY TEN BRINK announce our intentions to pledge ourselves to each other in marriage. This wedding celebration will take place, D.V., August 12, 1978, at 2 p.m. in the Maranatha CRC of Bowmanville, Ont. with Rev. J. Nutma officiating. The parents: Marten & Elizabeth Van Dyk of Bowmanville, Ont. and Jan & Gertruida Ten Brink of Cornwall, Ont. Future address: R.R. #2, Cornwall, Ont. K6H 5R6.

**VERKUYL-BRINKMAN:** It is with great pleasure that Mr. & Mrs. Dirk Verkuyl of Whitby, and Mr. & Mrs. Dirk Brinkman of Bowmanville announce the forthcoming marriage of their children, JACQUELINE and WIEBE. The ceremony will take place, D.V., on Saturday, August 12, 1978 at 11 a.m. at Camp Samac, Oshawa. Rev. Anthony De Jager officiating. Future address: R.R. #6, Cobourg, Ont. K9A 4J9.

**WITVOET-RIETSMA:** August 12, 1978 is the day that THELMA WITVOET and TOM REITSMA begin their lives together. We give our vows before the Lord in the Immanuel CRC Church, Mohawk Rd., Hamilton at 3 o'clock. Rev. Nederlof officiating. Reception after the service in the Calvin Chr. School, West 5th St. Future address: 830 Garth St., Hamilton, Ont.

## Anniversaries

Zierikzee 1933 Grimsby 1978

On August 5, 1978 the Lord willing we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

JOHANNES DE VRIES
and
TEUNTJE DE VRIES (Bolle)

We praise the Lord for His loving care throughout these many years. May God bless you and keep you in the years ahead for each other and for us. Their grateful children and grandchildren,

Rein & Nellie de Vries; Helen, Sharon, Carmen, Rodney — Bramalea
Bert & Sally de Vries; Tara, Tanya, Jenne, Guy Peter—Grand Rapids
John & Elly de Vries; Chad, Kurt, Timothy — Montreal
Adriaan de Vries — Ottawa
Peter de Vries — Toronto
Tony de Vries — Hamilton
Leonard & Joany de Vries — Tacoma (Washington)
Frank de Vries—Sarnia

Open house: Saturday, August 5, from 2:30 to 4:30 in the Chr. Ref. Church of Grimsby. Home address: 7 Cherrywood Ave., Grimsby, Ont.

# Classified Advertising

## Anniversaries

1953 Medicine Hat-Alberta 1978
On September 1st, 1978 it is our joy and thanksgiving that our parents and grandparents,

CASEY and INA AASMAN

can celebrate their 25th Wedding Anniversary, the Lord willing. We praise God for His wonderful love and guidance throughout the years, and pray for His continued blessing in the years to come. Their Thankful children,
Arthur (Gerry)
Elaine & Jim; Daneida
Hettie (John)
Brian
Casey Jr.
Open house will be held in the Columbia Hall, Medicine Hat. Home address: Box 94, Medicine Hat, Alberta, T1A 7E8.

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1953 1978
With thanks to God, we hope the Lord willing, to celebrate the 25th Wedding Anniversary of our parents:

HENK BEINTEMA
and
GER BEINTEMA (nee Roos)

on August 26, 1978. It is our hope and prayer that the Lord will give them many more years together. Congratulations Mom and Dad!
Their thankful children:
Rob and Mary
Andy
Open house will be held in their honour on August 26, 1978 from 3:00 p.m. to 5:00 p.m. in the Rehoboth Christian Reformed Church, 800 Burnhampthorpe Rd., Etobicoke. Home address: 12 Caldwell Cres., Brampton, Ont. L6W 1A3.

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1938 1978
On August 10, D.V., we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

WILLIAM and MARIA DAM
(nee Regter)

It is our prayer that God will grant them many more years together.
Joan & Jack Buwalda—Bracebridge
Lida & Cor VanderKruk—Waterdown
Rene & Anne Dam—West Flamboro
Ina & Drew Schaafsma—Waterdown
Mieka & Harold Groen—West Flamboro
21 grandchildren.
West Flamboro, Ont.

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With joy and thankfulness to the Lord we rejoice with our parents,

LUKE ELLENS and
MARTHA ELLENS (nee Flokstra)

on their 25th Wedding Anniversary on August 7, 1978. We thank them for all the years they have shown their love to us and pray that God will give them guidance and grace in the years to come.
Grandparents:
Cornelia & Cornelius Flokstra
Children:
Horace & Sylvia Ellens
Coreen & Bill Hogeveen; Michelle, Melissa
Gord & Pam Ellens
John Ellens
Jerry Ellens & Lisa Demik
Jacky
Eddy
Calvin
Ricky
Patricia
R.R. #3 Beamsville, Ont. L0R 1V0.

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Edmonton San Jose
1953 1978
On July 12, 1978 we celebrated the 25th Anniversary of our parents,

JURJEN
and
CATHARINA RYPSTRA (nee Talen)

May the Lord continue to bless and prosper them. Their children,
Brenda
Jim
Fred
Don
176 Venado Way, San Jose, CA 95123.

## Anniversaries

1943 1978
With joy and thankfulness to our Lord and heavenly Father, we celebrated on July 29, 1978 the 35th Wedding Anniversary of our parents and grandparents,

IDS and MARYTJE HAAKSMA
(nee Nierop)

We thank God for His love and guidance through these years and pray that He continues to bless them in the years to come. Their thankful children,
Sytske & Nick Buis; Edwin, George, Marain, Francin, Brian
Freda & Cecil Aukema; Floyd, Ian, John
Piet & Tina Haaksma; Christina, Cindy, Edward
Al & Ann Haaksma; Tina, Allan, Michael, Rita
Edith & Ken Gelok; Dona, Daved
Norm & Dora Haaksma; Yvonne, Bilkis, Amanda

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"Great is Thy Faithfulness"
With thanks to God, we hope to celebrate, with our parents and grandparents,

GERRIT K. OUWEHAND
and
JO OUWEHAND-van Dam

their 25th Wedding Anniversary, D.V., on August 12, 1978.
Gerry & Thea; Kristel, Raymond
John & Joyce; Robert
Ron & Janet; Michelle
Mary
Evening of celebration will be held at 8 p.m. on Saturday, August 12th at Immanuel Christian Reformed Church, Hamilton. Home address: 763 Upper Wentworth St., Hamilton, Ont. L9A 4V7.

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The Lord willing, on August 7, 1978 we hope to celebrate with our parents and grandparents,

ART J. PRANGE
and
LIES PRANGE (nee Vanderheide)

their 25th Wedding Anniversary. May God continue to bless and keep them in His care. Their thankful children and grandchildren.
Mike & Carol Melenberg; Jessica Beth — Edmonton, Alta.
Jerry & Tracy Prange; Melissa, Ann — Wyoming, Ont.
Ben — at home
2143 Churchill Rd., Sarnia, Ont.
Open House will be held from 8:30-10 p.m. at the Wyoming Fair Building, Wyoming, Ont.

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Wi joy and thankfulness to the Lord we rejoice with our parents,

RUDY and HENNY BIEL
(nee Van der Honing)

on their 25th Wedding Anniversary, on August 3rd, 1978. We pray that God will continue His guidance and grace in the years to come.
John & Heidi TeBrake; Rachel — Cambridge, Ont.
Murray
Allan
Reynold
Krista
R.R. #2, Alma, Ontario, N0B 1A0.

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Leeuwarden 1938 1978 Newcastle
"The Lord will keep your going out and your coming in from this time forth and for evermore." Psalm 121:8
On August 12, 1978, the Lord willing, we hope to celebrate the 40th Wedding Anniversary of our parents:

HENDRIK VEENSTRA
and
TRYNTJE VEENSTRA (nee Boom)

We thank the Lord for His goodness, for keeping them in His constant care in the past and we pray that He will continue to be their guide in the years to come.
Their thankful children:
Sake & Gerda Veenstra — Don Mills
Open house: Saturday, August 12, 1978 from 3-5 p.m. at home: Monroe Street, Newcastle, Ont.

## Anniversaries

Assen Orangeville, Ont.
1948 August 4 1978
"I will lift up mine eyes unto the hills, from whence cometh my help." Psalm 121:1

HERMAN and SIEN TULS
(nee Mulder)

With thanksgiving to God, we congratulate our parents and celebrate with them the anniversary marking 30 wonderful years of marriage. We pray that their lives may continue to be enriched through each other in the eyes of the Lord.
Hetty
Carolyn & Jack Belder (engaged)
Arlene
Home address: 39 Westdale Ave., Orangeville, Ont. L9W 1B8.

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On September 6, 1978, the Lord willing, we hope to celebrate the 45th Wedding Anniversary with our parents and grandparents,

ABRAM VAN DORP
and
KAY VAN DORP (nee Admiraal)

We thank the Lord for his goodness, for keeping them in His constant care in the past and we pray that He will continue to be their guide in the time that they may share together.
Children,
Harry & Ann Van Dorp; Christine, Karin, Brian
Bill & Ann Verhagen; Karen, Helen, Yolanda, Mark
Clarence & Marie Van Dorp; Marlene, David, Denice, Crystal
Brian & Shirley Van Dorp
2673 Cedar Avenue, Abotsford, B.C.

## Obituaries

On July 15, 1978 it pleased the Lord to take away our dear son, brother and brother-in-law and uncle,

GERALD ALDERS

at the age of 16.
Mr. & Mrs. G. Alders
Ben & Margit
Femmie & Cecil
Rick
5 cousins
God shall wipe away all tears.

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We wish to extend our Christian sympathy to Rick, a fellow member of our Y.P.S., and his family in the passing away of their brother and son,

GERALD ALDERS

"Come to me, all who labor and are heavy laden, and I will give you rest." Matthew 11:28

The Wellandport Young Peoples Society.

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On Wednesday, July 12, 1978 it pleased the Lord to take suddenly unto Himself, our dear nephew and cousin,

DONALD CROEZE (Donny)

at the age of 19 years.
Hiltje & Piet de Vries & family — Groningen (Holl.)
Douwe & Cristina Bos & family — Melbourne
Jacob & Alice Bos & family — Delaware
Gerrit Bos & family — Appin
Gerty & John Croeze & family — Mount Brydges
Elze & Geeske Bos & family — Groningen (Holl.)
Eize & Janet Bos & family — Melbourne
Menze & Corrie Bos & family — Mount Brydges
Gerty & Glen Patterson & family — Melbourne
Elsie & John Schoelier & family — Melbourne
Becky & Peter Schalk & family — Strathroy

The funeral was held on July 15 at the CRC Mt. Brydges. Rev. Gary Bomhof officiating.

## Obituaries

Woensdag, 12 July 1978 nam de Here van ons onze geliefde kleinzoon,

DONALD CROEZE

in de jeugdige leeftijd van 19 jaar. Zijn bedroefde grootouders. Mr. & Mrs. Douwe Bos, R.R. #3, Melbourne, Ont. N0L 1T0.

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On July 9, 1978 it pleased the Lord to take unto Himself our dear brother, brother-in-law, and uncle,

FRANK BYLSMA

at the age of 73.
"Blessed are they who die in the Lord."
Fenny & Ben Bruinsma
Andrew Bruinsma
George and Grande Bruinsma
Marion Bruinsma
Jack & Janet Bruinsma
Elizabeth & John Roorda
Marion & Art Bisschop
Andrew & Jean Roorda
Jill & Bill Sluys
George & Diane Roorda
Mrs. W. Bylsma — Holland
Mrs. A. Bylsma — Holland
Albert & Marion Nyholt — Toronto

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"Blessed are the dead, who die in the Lord." (Rev. 14:13)
On April 20, 1977 it pleased the Lord to take home his child, our beloved son, brother and uncle,

KLAAS (Karl) DOUMA

of Calgary, Alta. at the age of 39, through a tragic plane crash in Montana. By the grace of God, Karl could testify of his faith in Jesus Christ as his only Saviour. The remains of Karl and his friend were found on Gods time, July 14, 1978. The funeral was held on July 26.
Mr. & Mrs. Gosse Douma — R.R. 1 Athens
Frank & Christina Douma; Janet, Marilyn — R.R. 1, Lyn, Ont.
Iep & Stella Poortinga; Randy, Monica, Diane — Harrietsville, Ont.
Hennie Douma — R.R. 1, Athens, Ont.
John Douma — R.R. 1, Athens, Ont.
Theresa Douma — Harrietsville, Ont.

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't Hijgend hert, der jacht ontkomen, schreeuwt niet sterker naar 't genot van de frisse waterstromen dan mijn ziel verlangt naar God. Psalm 42.
On July 14, 1978 it pleased the Lord to take home our dear mother, grandmother, and great-grandmother,

JANTJE EEKHOF (nee De Jonge)

at the age of 71. Dear wife of Hendrik Eekhof.
Mother of,
Henk & Els Eekhof — Greenfield Park, P.Q.
Hen & Henny Donga — St. Hubert, P.Q.
Bruce & Jenny Eekhof — Montreal, P.Q.
Bill & Ans Eekhof — Woodstock, Ont.
John & Judy Eekhof — Greenfield Park, P.Q.
and 17 grandchildren and 1 great-grandchild
and 1 brother:
Albert & Elaine De Jonge — Kilworthy, Ont.
We would have celebrated her 72nd birthday, July 15. That she is now with the Lord is our comfort.

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We express our deepfelt sympathy to Mrs. De Ruyter in the sudden passing away of her husband,

CASPER DE RUYTER

whom the Lord called unto greater glory. We pray that the Lord may sustain Mrs. De Ruyter and her children, knowing that our only comfort in life and death is that we are the Lord's. I Cor. 15: 54.
Ladies Society "Ruth" of the Immanuel Christian Reformed Church, Hamilton.

## Obituaries

On July 15, 1978, our Heavenly Father, called to Himself, at the age of 62,

CASPER DE RUYTER

"No, in all these things we are more than conquerors through Him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." Romans 8; 37-39. In this he lived and in this he died.
Beloved husband of
Huibrechta de Ruyter (nee Vander Meer) — Hamilton, Ont.
Beloved father, father-in-law and grandfather of:
Henrietta & Richard Roe; Anthony —Bridgewater, N.J.
Adriana de Ruyter — Lethbridge, Alta.
Catharina de Ruyter, Cal Francif; Malinda — Toronto
Elizabeth & Gerrit Veeneman; Shellie, Geoffrey, Christopher — Grand Rapids, Mich.
Beloved brother and brother-in-law of:
Mr. & Mrs. I.P. de Ruyter — Heerenveen, Neth.
Mr. & Mrs. C. de Ruyter — Voorburg, Neth.
Mr. & Mrs. D. de Ruyter — Schipluiden, Neth.
Mr. & Mrs. H. de Ruyter — 's Gravenhage, Neth.
Miss E.C. de Ruyter — Oost-Souburg, Neth.
nieces and nephews
Funeral took place on July 18, 1978.
Home address: 40 Mohawk Rd. E., Apt. 302, Hamilton, Ont. L9A 2G7.

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On July 18, 1978, after a brief illness, the Lord took unto Himself into His Heavenly Home, my dearly beloved Husband, our dear Father and Grandfather,

LOUWE VANDERLEY

at the age of 71.
Psalm 23 has been our comfort and strength.
Dear husband of Metje VanderLey — St.Catharines, Ont.
dear father of
Janet & Bert Veld — Ganges, B.C.
Alice Timmerman — St.Catharines, Ont.
Nelly & John VanderWerf — Edmonton, Alta.
Jane & Ray Allison — Dunnville, Ont.
dear Grandfather of 13 grandchildren.
Funeral was held Friday, July 21, 1978 at 1:30 p.m. from the Covenant Christian Reformed Church, Parnell Rd., St.Catharines. Rev. H.R. De Bolster officiated. Interment took place in Pleasantview Memorial Gardens

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In volle verzekerdheid des geloofs nam de Here tot Zich op 17 juli 1978 onze geliefde man en vader, behuwd-, groot- en overgrootvader

KLAAS KOITER

in de gezegende ouderdom van 73 jaar.
"In Mijn Vader's huis zijn vele woningen." Joh.14:2,3
Geliefde echtenoot van Hendrikje De Vries
Vader van:
Warner & Grietje Koiter-Van Huizen - Wallaceburg
Luuc & Riemi Bruinius-Koiter - Chatham
Reinder & Betty Koiter-Koning - Chatham
Klaas Koiter & Dale McGee - Chatham
13 kleinkinderen en 1 achterkleinkind
De teraardebestelling heeft plaats gehad vanuit de Christian Reformed Church te Wallaceburg op 20 juli. Voorganger was Rev.R.Praamsma.
Wallaceburg, Elgin St. 1206.

# Classified Advertising

## Obituaries

On July 17, 1978 the Lord took back His child to be with Him.

KLAAS KOITER

Dear brother-in-law of
Mary A. Koiter — Strathroy
Dear Uncle of
Henk & Marianne De Haan (Koiter) — Strathroy
Adopted Grandfather of
Jacqueline & Elisabeth — Strathroy
May the Lord strengthen our sister-in-law and aunt, and the family in the loss of there loved one.
"My Jesus I love Thee." Psalter Hymnal 427.

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On Saturday, July 8, 1978 the Lord called Home our Brother-in-law and uncle,

JITZE DE BOER

at the age of 78 years.
Predeceased by his wife, October 23, 1973
Holland:
G. Postma-Brouwer
W. Brouwer
J. Brouwer-Bergsma
H. Brouwer
R. Brouwer-Wagenaar
A. Brouwer-deJong
B. Tolsma-Brouwer
H. Lolkema
H. Lolkema-Brouwer
St.Catharines:
F. Bergsma
A. Bergsma-Brouwer
Smithville:
U. Vander Wier
G. VanderWier-Brouwer
Nieces and nephews

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"I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us." Romans 8:18.
On Thursday, July 20, 1978 after suffering for a long time, the Lord in His loving care took unto Himself our dear mother, grandmother and great-grandmother,

MARGJE RODERMOND
(nee Stoker)

at the age of 72. Widow of Jan Rodermond since 1959.
Henny & Klaas De Boer — Desboro
Ricky & Gerrit De Boer — Sarnia
Corrie & Clarence Huizinga — St. Catharines
Ralph & Tina Rodermond — Millgrove
Alice & Bill Postma — St. Catharines
Mary & Bernie Slump — Campbellville
Tena & Sid Bosma — Burlington
Debbie & John Slagter — Campbellville
Jane & Dave Hill — Ancaster
37 grandchildren and one great-granddaughter.
Lords Day I was very much the strength of her life. As for us, we thank the same Lord that he gave her to us for so many years. Funeral services were held on Monday, July 24, from the Burlington Christian Reformed Church. Rev. J.J. Hoytema officiating. Interment at Maple Lawn Cemetery, Wainfleet.

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On July 2, while on a vacation in Holland, the Lord called home our beloved husband, father and Pake,

FREERK W. POSTHUMA

at the age of 61. Dear husband of Anna Posthuma, nee Bruinsma of Edmonton, Alta.
Father of:
Wilbur & Linda Posthuma — Sherwood Park, Alta.
Joe & Sadie Posthuma — Smithers, B.C.
John & Sylvia Posthuma — Sherwood Park, Alta.
Margaret & Clarence Nouta — Sherwood Park, Alta.
Tilly & Dick Mantel — Edmonton, Alta.
Bob Posthuma — Smithers, B.C.
Annette Posthuma — Edmonton, Alta.
and 8 grandchildren.
"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens." II Cor. 5:1.

## Obituaries

On July 9, 1978 the Lord took away at His appointed time our dearly beloved son, grandson and nephew,

CHRISTOPHER HAROLD SONDERGAARD

son of Wayne and Agnes Sondergaard at the age of 2 years and 4 months. "The Lord gave, the Lord has taken away. Blessed be the name of the Lord." Job. 1:21
Wayne & Agnes Sondergaard, Marily Drive 4, Dartmouth, Nova Scotia.
Harry & Fakie Siebenga — Lacombe, Alta.
Aunts and uncles.

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On July 13, 1978 it pleased the Lord to take Home our dear husband, father, and brother,

HARRY KONING

at the age of 74. "For here we have no lasting city, but seek the city which is to come." Hebrews 13:14.
Rhena Koning-Noordhoff — Chatham, Ont.
David & Joanne Noordhoff — Chatham, Ont.
Elisabeth Horlings-Koning — The Netherlands
Jean Vellinga — Koning — Chatham, Ont.
Herman & Florrie Koning — Chatham, Ont.
Gudrun Koning — Munk — Chatham, Ont.
The funeral took place Saturday, July 15, 1978 at noon at Grace Christian Reformed Church, Chatham, Ont, the Rev. R. Koops officiating. Interment at Maple Leaf Cemetery, Chatham, Ont.
89 Mercer St., Chatham, Ont. N7M 4A9.

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On July 11, 1978, it pleased the Lord to take unto himself after a lengthy illness, our beloved sister, sister-in-law and aunt,

MRS. GERDA HIDDINK
(nee Heideman)

dear wife of John Hiddink, Bloomfield, Ontario, at the age of 54 years. John 14: 1-7.
John & Willemien Heideman — Trenton, Ont.
Wim & Willemien Heideman — Lichtenvoorde, Holland
Grada & Bernard Groot-Nibbelink — Bloomfield, Ont.
Mien & Derk Heinen — Zutphen, Holland
Riek & Henk Hakkesteegt — Brighton, ont.
Henk & Jannie Heideman — Den Ham, Holland
Annie & Dick Perebolte — Aalten, Holland
nieces and nephews
The funeral service was held on July 13, 1978, at the Bethany Christian Reformed Church, Bloomfield, Ontario, with Rev. J. Kuipers officiating.

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On Tuesday, July 18, 1978 after a brief illness the Lord called home our dear father and grandfather,

LOUIE VANDERLEY

at the age of 71. "The Lord is My Shepherd."
Sadly missed by,
Janet & Bart Veld — Saltspring Island — Ganges, B.C.
Gerda & Rod (eng.) — Victoria, B.C.
Netty & Andy Roberts — Saltspring Island, Fulford Harbour, B.C.
Louis
Bert
John
R.R. #2, Ganges, Saltspring Island, B.C. V0S 1E0.

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Wederom behaagde het de Here een van onze leden tot Zich te nemen. Onze oprechte deelneming gaat uit naar Mrs. VanGemeren en familie met het overlijden van man en vader,

JAN VANGEMEREN

Moge de Here u allen sterken en steunen in dit zo zware berlies. Namens de "Jeugd van Vroeger "Trenton Chr. Ref. Church, Trenton, Ont. Psalm 103: 15-17.

## Obituaries

Nij Beets — Guelph
Friesland — Ontario
1911 — 1978

On July 19th, 1978, the Lord suddenly, after a short illness, took to Himself, in her 67th year, our beloved sister,

JELTJE VANDERVAART
(nee Veenstra)

beloved wife of the late Jan VanderVaart, who went to his eternal Home in June 1977. We wish the children and grandchildren God's strength in the loss of their dear mother.
Geertje Dykstra-Veenstra — Doezum, Holland
Bauke & Hiltje Mulder-Veenstra — R.R. #2, Mossley, Ont. Canada
Wietze & Maryke Mulder-Veenstra —Ingersoll, Ontario, Canada

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Psalm 103.
On July 12, 1978 the Lord took home,

JAN ARIE VANGEMEREN

at the age of 71, beloved husband of Catharina Vangemeren, R.R. #2 Trenton.
Dear father of
Gordon — Warkworth
Joe — Burlington
Jack — Trenton
Grandfather of nine, and 1 great grandchild
Brother of
John — R.R. #2 Trenton
Mrs. Lenie Hoogendoorn
Mrs. Sjaar Doornheim
Arie & Kees Vangemeren — all of Holland.
Tony Vangemeren — Lawrence, Kanses, U.S.A.
The funeral service was held by the Rev. Popma at the Ebenezer Christian Reformed Church, Saturday, July 15.

## Teachers Needed

**DRAYTON:** Due to unforseen circumstances, Calvin Christian School in Drayton is in need of a part-time teacher for 4 days a week for the 1978-79 school year. Secretarial work is also available if desired. For further information, please contact: Tom Bergsma at 519-638-2973, or write, Calvin Christian School, Box 141, Drayton, Ont. N0G 1P0.

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**VICTORIA:** Saanich Christian School needs a grade 1 teacher this September. Application, including resume are invited from experienced teachers. All applications will be carefully considered but preference will be given to those with some musical background. For further information contact the principal, Mr. W.A. Van Dyke, 3150 Balfour Ave., Victoria, B.C. V9A 1S1 or phone 604-384-7404 (home).

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**WINNIPEG, MAN.:** The Greater Winnipeg Society for Christian Education operating Calvin Christian School invites applications for a **Teaching Principal** for the 1978-79 school term. Calvin Christian School has a low student-teacher ratio with students in grades 1 through 9. Some time for administrative duties is alotted during school hours. Please direct inquiries, application and resume to: Box 44, Station F, Winnipeg, Man. R2L 2A5 or phone Mrs. Bakker at 204-667-5851 or Mr. H. Faber at 204- 338-3553.

## Announcements

WILLIAM C. KORT

is pleased to announce that he is now associated in the practice of law with the firms of Dodokin Fotinka and McCloy, Barristers and Sollicitors, 145 Mill St., Georgetown, Ont. L7G 2C2. Tel: 877-6988

## Misc.

Wanted: Church in southwestern Ontario to exchange books (Church library), can arrange pick up and delivery. Contact A. Nywening, 212 Metcalfe St. W., Strathroy, Ont. N7G 1N2 or phone 245-1463.

## Employ Wanted

Young man, looking for year-round greenhouse work, preferably in propogating. Has four years experience in environmental horticulture. Willing to do a variety of other jobs if required. Please write or call John Brobbel, 103 Elizabeth Cresc., Dunville, Ont. (416) 774-5715.

## Domestic Help

Wij zoeken en dame die bereid is om bij onze bejaarde Moeder te komen inwonen, haar gezelschap te houden en haar in het huishouden te helpen. Opgewekte natuur en rijbewijs een vereiste. Moet Nederlands kunnen spreken. Bij voorkeur van 'Reformed' levensovertuiging. Plezierig ruim huis, in de omgeving van Hamilton. Prive kamer, slaapkamer en badkamer beschikbaar. Voorwaarden en salaris nader overeen te komen. Sollicitaties met referentie onder No.4317, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

## Help Wanted

## Personal

Girl, 20, looking for small apartment or room and board in Sheridan College, Oakville area. Preferable within 2 miles from campus. Contact Alice Bos, R.R. #2 Goderich, Ont. N7A 3A8 (519) 524-7081.

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Aylmer: Natural Resources Employee, 21 years old is looking for room and board in or near Aylmer for week days only, rates must be reasonable. Commencing August 14, 1978 till Feb. 20, 1979. Please phone: 899-2248 or write to: Rick Klazinga, R.R. #2, Camlachie, Ont.

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I would like to meet a Christian Reformed lady 30 to 36 who enjoys outdoors, camping, traveling and cycling. Would like to hear from Eastern Canada to Victoria and Vancouver. Please write to Box #4315, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

## Help Wanted

### Growers

**2 experienced Assistant Growers** needed in St.Catharines area. Send resume with full particulars to Box #4313, Calvinist Contact, 99 Niagara St., St.Catharines, Ont.

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We have an opening for an ambitious person with experience in the greenhouse and garden centre business. In Brant County. Must be able to take charge over personnel. Write:

**Walters Greenhouses**
**R.R. #1, Paris, Ont.**
**N3L 3E1**
**Telephone [519] 752-4436**

## Talitha Christian Home Inc.

The Board for the Talitha Christian Home Inc., invites applications to fill the need of a matured Christian couple as houseparents for their girls home. Duties to commence on October 1, 1978 or before.

For more information please write or call:
**George Struyk**
**R.R. #3**
**Cochrane, Ont. P0L 1C0**
**705-272-5672**

## Administrative Assistant

Position involves administrative/managerial and clerical/secretarial responsibilities. College or university education essential; someone who wants career within an academic setting. Must be able to assume responsibility and work independently. Contact Harry Vander Velde at
**Institute for Christian Studies**
**229 College St., Toronto, Ont. M5T 1R4**
**(416) 979-2331**

---

Christian Credit Union Ltd. of Edmonton, Alberta, invites applications for the position of

## management trainee

Successful applicant will be trained for management position in all phases of Credit Union operation. Very good prospect for an ambitious person with administrative background. Salary range $12,000.00 - $18,000.00 plus fringe benefits. The Credit Union is well established with approximately $8,000.000 in assets. Please apply prior to August 31, 1978 in writing, giving full details and references to: Mr. G. Drexhage, Secretary, 3519-106 Avenue, Edmonton, Alberta, T5W 0C1.

## Teachers Needed

## Chilliwack, B.C.

**TEACHING PRINCIPAL NEEDED**

Due to illness our principal has asked to be released of his contract. Chilliwack Christian School is in need of a teaching principal for the 1978-79 term. Please send letter of application with resume to:

**Y. Ypma (secr.)**
**46599 Montana Dr.,**
**Chilliwack, B.C. V2P 6L9**

Required by September 1st, 1978, experienced, married, herdman for modern 100 registered cow/dairy operation in choice southern Alberta location. A.I.experience an asset.

Modern 3 bedroom home available. Above average wages and benefits in return for above average care.

Please apply to Box #4314, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

# Classified Advertising

## Real Estate

**PULLET FARMS**

**100,000 per yr.** showing $55,000 gross profit. Guaranteed contract. Barns in excellent condition. Hot water-heated cages. Barn suitable for brewed sows. 50 acres choice land. Good 4 bedroom home, London area.

**11,000 cage layers.** New hog barn. Nearly new 5 bedroom home. 50 acres land, own gaswell. Must sell.

**20,000 cage layers.** Excellent 5 bedroom home, 15 acres land. **Turkey broilers**, 80,000 lb. quota. Very good remodelled home.

We have more listings of different sizes in cage layers, broilers and turkeys.

For further information contact:
**Keith Miller repr.**
**ROOKE REAL ESTATE**
**REALTORS LTD.**
**Dunnville, Ont.**
**[416] 774-7624**
**evenings 774-4077**

Rainy River District, Ont.

We have some excellent farms presently listed with us. They range from 300 to 1500 acres. Ask for our list. Call or write today. Landry Agencies Ltd., Realtor, 149, 4th Ave. S., Kenora, Ontario, P9N 3X7 or 807-468-9871.

**DAIRY FARM**

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## Let's Play Chess

Editor: Pete Layer

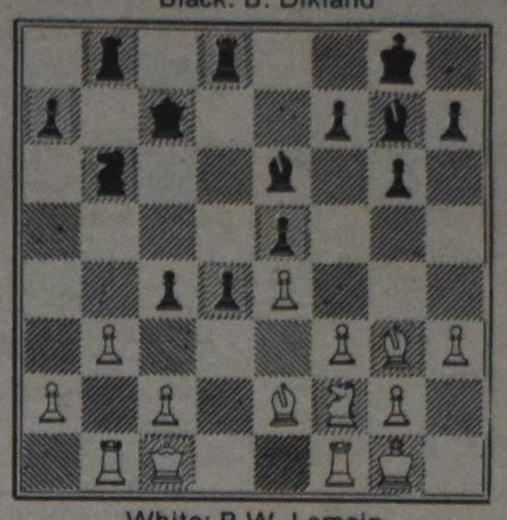
**CORRESPONDENCE NEWS**

Results
Group G
P.W. Lamain ½ (½) B. Dikland ½ (1½)

Mr. Dikland continues in the lead. Everyone has still a good chance, since less than half the games have been completed in this group of four players.

GAME: Countermeasures

Black: B. Dikland



White: P.W. Lamain
after 20 . . . ., P-B5

In this game, Black has seized the initiative and is threatening to take control of the Queen side of the board. In such situations, it is important that White does not play listlessly. Rather, he should look for an alternate plan to show his own strength and exploit the other's weaknesses. In this game, Mr. Lamain does just that in a refreshing way.

| White | Black | White | Black |
|---|---|---|---|
| 21. B-R2 | P-QR4 | 30. N-Q5 | NxN |
| 22. P-B4 | P-B3 | 31. RxR | QxR |
| 23. PxKP | PxKP | 32. BxB ch., | KxB |
| 24. Q-N5 | Q-B4 | 33. PxN | Q-KB4 |
| 25. K-R1 | R-KB1 | 34. QxQ | BxQ |
| 26. N-N4 | P-R5 | 35. R-Q1 | PxP |
| 27. N-B6 ch., | K-R1 | 36. PxP | RxP |
| 28. BxKP | BPxP | 37. RxP | K-B1 |
| 29. BPxP, | R-N2 | | |

White has succeeded in neutralizing Black's threat by invading the King's side and trading pieces. It proved impossible to Queen the extra Pawn so that the game was drawn some moves later.

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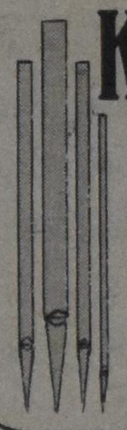

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# EVENTS

**Synod discusses War and peace and nuclear weapons**

NETHERLANDS (RES) — The Synod of the Reformed Churches in the Netherlands spent an entire day on the issue of war and peace. After listening to several speeches on the issue, Synod broke up into six discussion groups to reflect on the issues raised. Decisions won't be taken until this month.

The two main speakers on the topic were Dr. J. Verkuyl and Dr. I.A. Diepenhorst. Verkuyl called for a radical repudiation of nuclear weapons. He said they introduced a new, demonic element into national defense.

Diepenhorst agreed that nuclear weapons did introduce a new element of horror into the present arms race; and he joined with Verkuyl in condemning the arms race because it does not serve the cause of peace. But he also pointed out that in the present broken world some kind of military balance is necessary to keep certain states from committing aggression.

## Yukon Indians 'have gun at their head' in pipeline row

ST. ALBERT, ALTA. (CCP) — The Yukon Indians are being pressured into negotiating their land claims "with a gun at their head", says Tony Clarke, chairman of Project North, a national interfaith group.

"Decisions already have been made and construction is about to start," Mr. Clarke said in an interview. The Yukon natives are being left with the option of making the best out of a "bad deal".

The pipeline is expected to bring Alaska gas through the Yukon and Alberta to the U.S. Market.

"The Indians are being forced into a James Bay (Que.) type of situation where the native people are expected to negotiate with a gun at their head," Mr. Clarke said. James Bay Indians also were pressured into negotiating their land claims while construction of the massive hydro project was under way. Agreements now have been signed by the Indians and the Quebec and Ottawa governments.

Mr. Carke, who is director of the Social Affairs Office for the Canadian Conference of Catholic Bishops, was chairman of a consultation here which included 45 Church and northern native leaders.

Following the three-day meeting, the assembly issued a joint communique denouncing the injustices in the proposed Alaska Highway gas pipeline legislation. They recommended: a second stage inquiry on the environmental and social-economic impact by an independent body other than the pipeline authority before construction starts; removal of the section of the legislation preventing court action to rectify injustices; guarantees of benefits for Canadian workers in the construction of the pipeline.

Native leaders at the meeting said the federal government's policy on land claims in the Yukon and the Northwest Territories was to impose a James Bay-style settlement in all these areas.

"This attitude, that pipelines are more important than native people, means our genocide," claimed Daniel Johnson, of the Council of Yukon Indians.

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# CALENDAR of EVENTS

**Lakewood Christian Conference Grounds, R.R. #5 Forest**

College & Careers Weekend, Aug. 10-13, Guest speaker, Mr. J. Esser, music by Bruce and Ramona Pollard. Other special activities including a camp supper.

Family Week, Aug. 17-20. Guest speaker, Rev. R. Praamsma, Music by Trojan Dove (Dejong, Gripma, Wiersma). Special family events and camp supper.

Bible Week, Aug. 24-27, Guest speaker, Mr. William Akkerman, International Director of World Home Bible League. August 26 - Senior Citizens Day (English program, music, and supper for all).

**CRC TV television programs in Canada:**
BRITISH COLUMBIA; Kamloops Channel 4, Kelowna Channel 2, August 13, 20, 27 September 3, 10, 17, 24, October 1 at 11:30 a.m. MANITOBA; Winnipeg Channel 7, August 13, 20, 27, September 3 at 3:30 p.m. ONTARIO; London Channel 10, Wingham Channel 8, August 6 at 11:30 a.m., August 13, 20, 27 at 12:30 p.m. (Mid Canada TV System), Timmins Channel 6, Sudbury Channel 9, North Bay Channel 4, Pembroke, Channel 5, Ottawa Channel 5, August 6, 13, 20, September 3, 10, 17, October 1, 8 at 11:30 p.m. NOVA SCOTIA & NEW BRUNSWICK; (ATV Television System), Moncton Channel 2, St. John Channel 9, Halifax Channel 5, Sydney Chennel 4, August 2, at 10:00 p.m., August 9, 17, 24 at 9:00 p.m., September 3, 10 at 4:00 p.m. and September 17, 24 at 3:00 p.m.

Aug. 4-7 "Living in a kingdom coming", AACS Niagara Conference at Fort Erie, Ont. Speakers are George Vandervelde, Calvin Seerveld, Gordon Spykman, James Skillen, Peter Steen, concert by James Ward on Saturday evening.

Sept. 9 Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC, 9 a.m. Registration forms available from YES office, 1008 Bathurst St., Toronto, M5R 3G7.

Sept. 16 Ontario Christian Reformed Sunday School teachers Association will hold its 21st annual convention in Fruitland Christian Reformed Church. Speakers will be announced.

Oct. 14 Committee for Justice and Liberty Foundation's annual meeting will be held at Silverthorn Collegiate (Burnhamthorpe Road and Islington), Toronto, Ont.

October Dutch organist Klaas Jan Mulder will give concerts in Kitchener, Hamilton, St.Catharines, Toronto, Bowmanville, Ottawa, Chatham, and London, Ont.

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|---|---|---|---|
| August 11 | August 9 | August 7 (noon) | August 4 (noon) |
| August 18 | August 16 | August 14 (noon) | August 11 (noon) |
| August 25 | August 23 | August 21 (noon) | August 18 (noon) |

# Books

## A new view of economics: common sense goals

**The Responsible Society** by Stephen Roman and Eugen Loebl; published by Methuen Publications, Toronto, 1978; price: $9.50. Reviewed by the staff of Canadian Scene.

There must be a better way of organizing the economy of Western society. That's the feeling of many North Americans, and it is a conviction of two men who have co-authored one of the most provocative books on economics to be published in the 70s.

They believe that by combining freedom and responsibility of the individual with a rearrangement of the wealth and power available to governments, a new economic era can be created.

Roman states in the "Credo", which begins the book, that the trend away from the Judeo-Christian ethic continues as it has in the past 70 years—triumphs, yes, but, at the same time, horrifying man-made tragedies. "Even our perception of the obvious signs of the crisis confronting our society is permeated with this anti-human attitude. Our society and its economy are viewed as a system of commodities rather than of human beings. Gross national product rate, rate of interest, of profit, of unemployment and inflation have become the centre of our economic considerations rather than the people who make such figures possible. Even the traditional means of showing one's concern for those less fortunate than oneself—charity—has come to be regarded as a tax deduction rather than an act of giving, and we have turned the responsibility for the poor and helpless over to a heartless bureaucratic apparatus. Finally, this bureaucracy, the national government, conceived as an organ of the people, has alienated itself from those it should serve and further dehumanizes our society."

"Primarily bound to Judeo-Christian culture, we have developed societies based on a contradiction; for while we have followed God's injunction to master nature . . . we have disregarded God's commandment to love and feel responsibility for our fellow man. Although the ideals of the Judeo-Christian philosophy have been all but eliminated from the day-to-day working of our social system, it is also my belief, that, as human beings living in a culture whose roots spring from this philosophy, deep in our hearts we long to see these most human ideals resurrected."

Critical of the results of both the capitalist and communist methods of economic reorganization, the authors believe that a fifth revolution—the spiritual revolution (the other four: industrial, post-industrial, scientific, technological)—"must happen in our minds rather than in the streets."

The authors prescribe a four-pronged program necessary to achieve "the responsible society". The first element, they propose is that the nation's central bank extend interest-free credit to the commercial banks. Second, they call for a conversion of present-day government "spending" to what they term government "lending" in all cases except such special situations as defence. Third, all types of income taxes—corporate and personal—would be entirely replaced by a system of sales tax (they call it a variable skimming) to be applied at the retail level and manipulated so that higher-income people would pay a greater share. And fourth, profit-sharing should be a feature of the entire economy. Profit-sharing, the authors believe, "is meaningful only if it is based on full employment and stable prices. Yet it could be made so attractive to both capital and labour that they would voluntarily accept the advantages of this system."

In conclusion, the authors state that their ideas are not to be seen as a final blueprint but as a challenge to others to discuss their views to show further ways to accomplish the formidable task of building a humane and responsible society.

## The Bible as a Book

**The Bible as a Book,** Paideia perspectives -1, by Gerardus Vander Leeuw, published by Paideia Press, St.Catharines, Ont.; 89 pages, paperback, Price: . Reviewed by Peter Sluys.

This little attractive book incites you to read the Bible in a fresh way. We all have our favorite, cherished passages and "prooftexts" which we know by heart and by which we attempt to interpret the rest of the Bible. But says this author, God speaks so much richer, vaster and more exciting to us when we read the Bible as a whole book instead of isolated passages. He conveys this point effectively in this powerpacked book. He shows deep insight into the Bible as a whole, complete book; as God's revelation in which he progressively and in various ways (history, poetry, prophecy, law, Gospel) lets Himself be known.

The author urges us to ". . . try to read on a large scale and not on a small scale; we must read testimony and not texts. What we will find is that there are six main kinds of material in the Bible. 1. The Bible appears to be a book of history, for many of its sections read just like a history book. 2. Some parts of Gods Word are prophetic. 3. In other parts not always easily distinguished from the prophetic passages, God's Word is poetic. 4. A significant part of the Old Testament takes the form of legislation, especially about matters of ritual. 5. A small but important part of the New Testament is theology. 6. We find apocalyptic sections in both testaments; we find an unveiling of the future in visions and the language of heaven" (p. 10). This is then also the outline of the book.

Reading the Bible as a book doesn't mean, however, that dogmatics and ethics may be ignored. On the contrary: ". . . the one who abhors theology and dogma, is in fact incredibly pretentious, for he believes that he can get along without a framework. He does not need the church. He knows God's thoughts himself. He himself is a Paul". (p. 80) "You must make the meaning of the story clear; you must apply it. Before you know it, you are busy placing the story in a framework. That framework does not need be visible—in fact, the less visible it is, the better . . . . It is the framework of Christian dogmatics and ethics". (p.80).

The author shifts the focus to the place where it ought to be: The meaning of Scripture counts. I do have some reservation concerning its theology related to the nature of the Scriptures. Too easily does he abandon interest in whether history presented as such in the Bible is fiction or fact. I do appreciate his view that the Bible is a travelbook, laying out the route for us to the New Jerusalem through Christ, instead of a science book with logistic propositions. This analogy does have its drawbacks since he also claims: the Bible is a book about Gods journey rather than our journey, and "God is a God who likes to travel" or "God may continue his journey at any time and does not give advance notice".

I heartily recommend this book.

## In defence of the Bible

**The Truth of God Incarnate,** by Michael Green, ed. William B. Eerdmans Publishing Company, 1977, 144 pp., $2.45 U.S. p.b. Reviewed by J.D. Tangelder.

Last year the Westminster Press in the U.S. published the highly publicized, damaging and misleading book, **The Myth of God Incarnate** (ed. by John Hick). Most of the contributors to the book are ordained Anglican clergymen who hold a bishop's license to preach. It is also noteworthy that one of the authors, Maurice Wiles, is Chairman of the Doctrine Commission of the Church of England. But why are these people still members of a Christian church?

All the contributors to the book deny that Jesus claimed to be or was God-man. Jesus is no more than a man. He is identified with a group of religious geniuses of history. The authority of the New Testament is not recognized. The Nicene Creed and Chalcedonian symbol are considered irrelevant to our age and thus dispensable.

The reason for denying the incarnation is an imaginative but far-fetched and largely unsupported claim that the belief in the deity of Jesus Christ is supposed to have arisen through the influence of Simon Magnus on the church.

The symposium **The Myth of God Incarnate** repudiates the heart of the gospel. It is no wonder that John Hick, the editor, has no appreciation for Christian evangelism. He thinks that the Christian church should abandon the policy of securing converts to the Christian faith. Why missions if Jesus Christ is not the only way to the Father?

I am thankful for the book **The Truth of God Incarnate.** The editor, Michael Green, assembled a team of five prominent theologians to write this symposium with the purpose of refuting the "withering" attack on the deity of Jesus Christ in the book **The Myth of God Incarnate.** The authors of **The Truth of God Incarnate** believe it is high time for those "who do not accept a reductionist Christeology to stand up and be counted." (p. 14)

In these days of confusion, it is not surprising that many ask: "What must we believe about Christ?" The little book **The Truth of God Incarnate** will help all who are earnestly seeking to know the truth about Jesus Christ, the Son of the living God, who will return to this world some day as Redeemer and Judge.


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